Female Tuition:

OR

AN ADDRESS TO MOTHERS,

ON THE

EDUCATION OF DAUGHTERS.

A NEW EDITION,

GREATLY IMPROVED, AND EMBELLISHED WITH AN ELEGANT FRONTISPIECE.

By JOHN MOIR, A. M.

I ſhall detain you no longer in the demonſtration of what we ſhould not do, but ſtrait conduct you to a hill ſide, where I will point ye out the right path of a virtuous and noble education; laborious, indeed, at the firſt aſcent, but elſe ſo ſmooth, ſo green, ſo full of goodly proſpect and melodious ſounds on every ſide, that the harp of Orpheus was not more charming. MILTON.

LONDON:

PRINTED FOR THE AUTHOR.

INTRODUCTION.

CARELESS nurſes, and cruel capricious maſters, we generally execrate. Any neglect or ill uſage our children ſuffer by ſervants, or ſuch as have them in charge, we know not how to forgive. And injuries wilfully done them, inſtigate all our reſentment. Why do not parents regulate their own conduct by theſe ſentiments, and apply to themſelves the ſtandard, by which they decide on others?

Children are the heritage of the Lord, and of what ſacrilege are ye not guilty, who, by inattention or ill example, alienate them from his intereſt, leave them inconſcious of his image, ignorant of his

nature, refractory to his law, and, but too often, without any conviction of his being. Are not ill habits more to be deprecated than ill looks, a crooked mind, than a crooked body, and a bad heart, than even bad health? Theſe are evils more pernicious to character, the welfare of ſociety, and individual felicity; than all the other adverſities of life.—And theſe can only be prevented by early and impreſſive leſſons of ſound piety, pure morality, and good manners.

Aſſuredly our daughters can derive no ſuch advantage from the tranſient, ſuperficial, and flippant goſſippings of Governeſſes in Boarding Schools, poring over taſks of Engliſh Syntax, acquiring a ſmattering of broken French and Italian, or maſtering all the mechanical forms of female pedantry; or, indeed, by any other means, than the earneſt habitual aſſiduity of Mothers, who are always with them, know their natures, ſtudy

ſtudy their tempers, are devoted to their welfare, and ſincerely anxious to make them happy.

" Therefore," ſays a ſprightly Writer, " all Treatiſes on Education, ſhould be " addreſſed to Women, as a mark of " preference. They have a greater in- " tereſt in the good diſpoſitions of their " children, as more dependent on them, " than men. Laws, which have poli- " tical ſecurity, more in view than moral " worth, give not ſufficient authority to " Mothers; though their duties be more " fatiguing, their cares more indiſpenſi- " ble, to good order, and their affec- " tions for their children ſtronger than " thoſe of Fathers. Circumſtances and " occaſions may occur, which, in ſome " meaſure, alleviate want of reſpect to " a Father. But if, on any account " whatever, Children are ſo unnatural " as to be once deficient in duty or " reſpect to her who bore them, who

" nouriſhed them with her milk, who,
" for years, neglecting herſelf, was oc-
" cupied ſolely about them, they ought
" to be extirpated from the earth, as
" monſters unworthy to live!"

The inſtructions in this little volume were originally ſuggeſted by the general indifference which the author perceived prevailing, among all ranks, to this imperious concern. Eager for the beauty and welfare of the ſtreams, to purify the ſpring, and long perſuaded, no important reformation, can be effected which begins not here, much of his pains and many of the beſt years of his life, have been devoted to this ſubject.

All admit the influence of the ſex, on the preſent ſtate of the moral world; and yet the ſex are but too commonly brought up, as if it were meant they ſhould be of no other uſe than to vitiate and debaſe it.

This

This is one of the radical ſources of that inſignificance and depravity, which are the ſtigma of theſe laſt times, which every where produce ſo much impropriety and diſtreſs, and which, this addreſs, is chiefly intended to correct.—Could we, but make good women of our daughters, our principles, and manners, would ſoon change for the better. With this view, theſe obſervations are addreſſed to Mothers, but not ſo much calculated for the formation of young women of faſhion, and in ſuperiour ſtations, as thoſe in the middle and ordinary walks of life, though the former may loſe nothing by duly conſidering what is here offered ſolely for the cultivation and benefit of the latter. Several writers of high reputation have already exhauſted the firſt view of the ſubject, or, at leaſt, rendered all ſimilar efforts of inferior minds unneceſſary. It is ſufficient for the author of what is now ſuggeſted, if any thing he has thrown out, can be

of

that all the beſt convictions of our venerable forefathers, which gave them ſo much diſtinction and celebrity in former times, and ſtill render them illuſtrious and exemplary to poſterity, are become ſo very old and out of faſhion, that all the boaſted ſcience we enjoy, can diſcloſe nothing more ſtriking and new to the preſent generation. And to urge the revival of them at this time ſucceſsfully, on common attention, is actually to open a new ſource of public amuſement as well as utility.

The book has been ſeveral years out of print, but encouraged by the rapid ſale of two former editions, and the demand for it ſtill continuing, the author preſumes to offer a third. This he has greatly improved and enlarged, both by an acceſſion of much new matter, and carefully reviſing the old. Not only the firſt *three* copious ſections and *concluſion*, all on relative ſubjects, are added, but many

many freſh ſuggeſtions alſo in the body of the work.

A pretty ample diſcuſſion of the propriety or impropriety of frequenting the ſtage is of this laſt ſort. The queſtion is delicate, but the author has no heſitation in wiſhing that what he advances on it, may be conſidered, as an humble but unequivocal record of his opinion, and he will venture to affirm, few writers of much reſpectability, ancient or modern, ever ſeriouſly hazarded one very different.

He offers no apology for what was impoſed upon him, from a ſenſe of duty, but is very grateful for the many handſome compliments made him on its firſt appearance, and while he remained unknown. He has neither the affectation to deſpiſe praiſe, nor the vanity to imagine the high approbation originally and ſo ſpontaneouſly beſtowed on his anonymous labours, can be in any degree enhanced

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hanced by his obſcure name. But no man, as he conceives, ought to obtrude any ſpeculations on the world, which one time or other, it does not become him honeſtly to avow.

He was never fond of doing any thing in a maſk, and he frankly admits with the moſt faſtidious of his readers, that his imperfections as an author, are too numerous and prominent to be eaſily concealed. But his poor efforts on a ſubject he has long had much at heart, have already paſt the ordeal. He truſts to be forgiven, auguring well of the future, from the paſt, but confides for all his hopes of their ſucceſs in the purity of his intentions, however incompetently executed, the indulgence of the public, and the bleſſing of Providence.

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AN

ADDRESS TO MOTHERS.

EDUCATION.

THIS ſubject, notwithſtanding many celebrated philoſophers, both in ancient and modern times, have conſidered it maturely and at length, is ſtill ſuſceptible, and fertile of much new illuſtration. The ſtream of time is forever overflowing its banks, and altering its courſe. The changes incident to the habits of human nature, to ſociety at large, and to the progreſs of ſcience and taſte, gradually modulate and govern the opinions and manners of men. Our complex, as well as individual ſtate is in perpetual viciſſitude. And in every ſtep of our advance from rudeneſs to refinement, the mind inevitably participates in the tranſitory condition of the body. The following curſory hints are ſuggeſted in compliance with an earneſt deſire long indulged, of collecting and propoſing, with

all the deference, due to an enlightened age, what has occurred to my humble obſervation in a courſe of ſome reading and experience, on the beſt means of qualifying our offspring, thus circumſtanced, to ſucceed us with advantage, and improve on the example we have ſet them. Of the materials amaſſed, with this view, to a conſiderable extent, my readers will have the goodneſs to accept, for the preſent, of only a very brief analyſis.

II. Society is nature in a ſtate of cultivation. The one never verges within the ſphere of the other, without effecting a certain degree of change. All ſubſtances, vegetables, animals, and ſuch habitable places of the earth, as are appropriated or uſed by man, he faſhions to his taſte. The very principles of things, in all their evolutions, combinations, effects, and extremes, are ſubjected by him, to ſuch rules and ſhapes as beſt ſuit his convenience. The numerous departments of the ocean, which interſect our globe, as ſo many impaſſible gulphs, he finds means to croſs and traverſe as eaſily, and much more rapidly, than turnpike roads. By theſe, all the ends of the earth are mutually acceſſible to each other; and we are enabled by the art of navigation

gation to ſwim with the tide, and ride on the wings of the wind! Geometry gives us the entire uſe of quantity, extenſion, and magnitude, meaſures the altitude of the ſkies, reſolves the phenomena of the planetary world, and aſcertains the velocity of motion, and the dimenſions of the univerſe. What preciſe ratio of ſtrength we accumulate by the powers of mechaniſm is not eaſily determined. It extends our empire over matter in all its forms, conquers for our ſervice the animals around us, and even contributes to render the phyſical force of the many ſubordinate to the will of the few. The diſcoveries of chemiſtry arm us with all the energies of all the elements! Philoſophy, ſcience, letters, and the arts, reaſon, and revelation, diſcloſe to the wiſe and good, all the reſources of intellectual excellence and enjoyment. Our ſocial and individual accommodation from habitual intercouſe, and the various colliſions continually occuring on the buſy theatre of civil life, is not only acceptable to our feelings, and an acceſſion to our comfort, but ſoftens that acerbity of temper ſo natural in our painful, imperfect condition, by exciting the gentleſt paſſions, calling forth our ſweeteſt diſpoſitions, and affording conſtant exerciſe to all our beſt virtues. Obſervation, invention, and

practice, capacitate us for availing ourſelves of the advantages accruing by theſe means, to our common improvement, from every ſtage of civilization. But in its higheſt degree of refinement more or leſs of individual poſitive education ſeems ſtill indiſpenſible. We drop from the hands of nature in the boſom of the richeſt luxury, as helpleſs, as naked, and as abſolutely unprovided, as in the dreary receſs of a deſert. And the child of the greateſt prince or philoſopher on earth, is originally as little qualified to procure its own ſubſiſtence, or fill any department of cultivated life as that of a peaſant or ſavage But man is deſtined to occupy a progreſſive exiſtence. This courſe begins the moment he is born, and he is never after in any ſituation altogether ſtationary or at reſt. Society exhibits him like a plant in a hot-bed, and it is not eaſy to calculate either what he loſes or gains by culture.

III. In all advertiſements for perſons or place, which, in our times, we have ſo many opportunities of obſerving, due attention is uniformly given to the competence of the former for the latter. He never aſks for a maſter, who wants a ſervant, or for a ſervant who wants a maſter. Common practice accords with the obvious dictates

tates of reaſon, in eſtabliſhing the principle of indiſpenſible fitneſs between the action and the agent. Individuals who conducted their affairs on any other, would indeed be thought inſane. No one conſults his attorney about the cut of his clothes, or his taylor concerning a ſuit at law. But the ordinary procedure of modern ſociety actually implicates all this abſurdity. Moſt of its internal proviſions, at leaſt, are wholly abandoned to chance or ambition. The tuition of youth can be no common object, while the public take no concern in the matter, and no reſponſibility attaches to the duty of parents in bringing up their children. In providing for a ſucceſſion of proſperous fortune to ſociety, how ſtrikingly different the conduct of the ancients and moderns. The care of the riſing generation was an eſſential requiſition of patriotiſm in the moſt reputable ſtates of antiquity. We ſtill venerate the celebrated inſtitutes for this purpoſe, which prevailed among the Egyptians, the Perſians, the Greeks, and the Romans, in the meridian ſplendour of theſe ſucceſſive empires. The policy of theſe diſtinguiſhed periods, ſo honourable to human genius, ſeemed as eager in giving young minds a proper direction, as if ſociety among them could not have otherwiſe

exiſted. But though certain of its abſolute inſignificance to the general welfare, it could ſcarcely among us, be treated with leſs attention and ſolicitude. Some conſideration may perhaps be due to the precarious conſtitutions of theſe early governments; the reciprocal emulation they inceſſantly ſtimulated; the eccentricity and fervour of character peculiar to the primary ages of ſociety, warmth of climate, ſeverity of diſcipline, the common requiſites both of external defence and internal regulation, the general diſproportion of freemen to the ſlaves neceſſary for the diſpatch of domeſtic buſineſs, the ardour of genius in the dawn of ſcience, the rage for public virtue, then as much in, as now out of faſhion, on which the liberty of ſtates and individuals ſo much depended, and which, imparted to every joint effort, ſuch a tone of intrepidity and exertion as accorded with the bold and martial ſpirit of the times. Nor muſt it be forgotten on our part, that the reiterated experience of many ſucceſſive generations have more or leſs fixed the bias of our ſocial propenſities, that the forms of order and decency are not only generally underſtood, but actually become venerable and ſacred from long and uniform uſage, that all unexceptionably

tionably are equally intereſted in the maintenance of the laws and legitimate authority, that the true nature of liberty is not in all caſes perfectly compatible with any controul in domeſtic management; that paternal affection in the preſent enlightened ſtate of the world, is well entitled to liberal conſtruction and confidence; and that the natural and combined effects of theſe circumſtances, may be ſuppoſed more auſpicious to the general improvement of the human faculties and ſociety, than any poſitive inſtitutions, even when ſanctioned by the whole weight of ſtate policy, where they did not exiſt. Notwithſtanding theſe conceſſions, it cannot be denied, that Education has, by no means, among us, the attention it merits, and that, in many families, every domeſtic drudge, and even horſes and hounds are reared and trained with more ſolicitude and circumſpection than children. Thoſe without offspring, and thoſe in a ſtate of celibacy may in ſome meaſure be forgiven the moſt ludicrous preferences. But parents indifferent to the culture of the very creatures they produce, and not ſo careleſs of any other young as their own, are more callous than brutes. They are monſters, whatever eſtimation they hold in the world, and realize the fable of the oſtrich, who is feigned to abandon

her eggs the moment they are laid, to an equal chance of being hatched by the heat of the ſun, or devoured by reptiles.

IV. The preſent condition of learning in this country is a proof of the very low eſtimation of education among us. Is it not aſtoniſhing, that with all our interior improvements, we are yet without parochial ſchools. By theſe our neighbours in the northern part of the Iſland, train up their peaſantry with diſpoſitions and habits for all the duties of a dependent ſituation, which rarely abandon them, eſpecially in their own country, to any groſs or flagrant immoralities. Their fidelity, attention, and rigid honeſty, as ſervants, have for this reaſon more than any other perhaps, been long proverbial all over the world. The lower orders of people in England preſent a ſhocking contraſt to theſe. They are every where reared without inſtruction, or any ſenſe of duty. Their minds are vacant and their paſſions lawleſs. Any deference they retain for decency is only preſerved by intereſt, on the one hand, and the gallows on the other. But for theſe forcible checks, their untutored natures would inevitably burſt forth, into all the atrocity of brutality and barbariſm. The middle ranks

are

are diſtinguiſhed from thoſe beneath them, not ſo much by mind as property. All commercial ſtates, more or leſs, unite fortune and vulgarity. In no part of the civilized world, are we ſo commonly invited to contemplate the abſurd and groteſque ſpectacle of equipage without dignity, wealth without ſpirit, title without merit, rank without conſequence, and expenditure without taſte, as in our own metropolis. By induſtry, enterpriſe, and what is uſually nominated *good luck*, the loweſt are conſtantly riſing in quick ſucceſſion to the higheſt civic honours. But their habits do not always change with their ſituation. In the parlour, amidſt heaps of plate and loaded with finery, we often recognize the meanneſs that originates in the kitchen.

V. By parents of this deſcription, who conſtitute a great majority in every place of traffic, the multitude of *boarding ſchools*, eſpecially in the environs of the city, are ſupported. Theſe, like all things in a mercenary world, under the ſemblance of ſeminaries for learning, are, with a few reſpectable exceptions, mere ſhops of traffic, where idleneſs, inſipidity and extravagance, are ſold at a ſtated price; where ſlaves of faſhionable folly purchaſe an inglorious reſpite, from the fatigues and anxieties of

paternal duty, at the expence of their unfortunate offspring; and where impoſture is ſo perfectly reduced to ſyſtem, that the leaſt is uniformly performed in proportion as the moſt is promiſed, the old are fleeced of their money, and the young both of their talents and time; and every artifice is practiſed for taking advantage of the confidence extorted from the credulous, and even falſhood is improved into a ſource of profit. How frequently are academies for the acquiſition of theſe qualities opened, under their auſpices and management, who have not the leaſt pretenſion to letters, and every feminine accompliſhment avowed, by ſuch as ſeem better fitted to drill the *poiſſardes* of *Paris*, than guide the ſtudies and graces of young ladies? It is a trade for which the leaſt knowing or experienced deem themſelves perfectly qualified, and requires no ſtock but intereſt and effrontery. Eagerneſs, perſeverance and hyperbolical aſſumption, accumulate pupils; and ſo lucrative is the purſuit, that a few years are ſufficient in moſt caſes, to make a fortune. Of ſuch ſchools, which croud every hamlet and ſtreet about town, we owe the preſent increaſe, to the extreme facility with which this ſpecies of ſwindling ſucceeds; the

the incredible number of births hourly occurring in the metropolis; the unnatural habit in mothers of preferring the goſſip of routs and aſſemblies, to the pleaſures of nurſing their children; the avarice of fathers in relinquiſhing the cares of a family, that they may divert no part of their attention from the purſuit of gain; and the ridiculous apprehenſion that youth are likelier to thrive cooped up in groups, and reſigned to the neutral concern of uſhers and ſervants in theſe ſeminaries under a regimen that ſtunts the body without enlarging the mind, mean accommodation, hard uſage and wanton diſcipline—than at home in the eye of parents, having the run of the houſe, and ſharing the proviſion of the family. It is from theſe nurſeries of depravity and diſeaſe, that the public ſucks in moſt of her pollution, that her vitals are habitually corrupted, her exertions crippled and her hopes defeated; that the progreſs of ſcience is every where intercepted and repreſſed; that the general taſte is vitiated by an imperious bias for ſenſual indulgence, and that many have the misfortune to be placed in the moſt conſpicuous ſituations, without any proper knowledge of what they owe to God or man.

VI. Ill would it become me to derogate in any degree from the eſtabliſhed reſpectability of our public ſchools, royal foundations, and venerable univerſities. Theſe are ſuch monuments of our national taſte as do honour to the Britiſh genius. From them the ſtate has her patriots, the church her dignitaries, phyſic her luminaries, law her oracles, philoſophy her ſages, and art her amateurs. There, aſſociations are formed, and connections commence, which in various inſtances lead to the knowledge of the world, and facilitate ſucceſs in life. Youth of family then ſelect dependents, and others ſupply the want of that privilege by an early choice of friends. But imperfection more or leſs, attaches to every human inſtitution. Theſe connections are often abrupt and premature, grow out of vice, and iſſue in infamy. Sacrifices are ſometimes made to fortune at the expence of honour, and proviſions laid up for the future, by ſuch means as ſtamp an indelible imputation on character. Great acceſſions of ſtrength and intereſt inceſſantly accrue to party from theſe juvenile predilections, which, however, but ſeldom implicate men of diſtinguiſhed parts or exemplary probity. The hiſtory of our times, at leaſt, is calculated to give no very favourable impreſſion of thoſe who enter public life as danglers

lers of faction, prepared to ſwallow all its dogmas implicitly, and follow every deſperate plunge it makes, without heſitation or exception. Nor are the inſtructions in theſe ancient ſeats of learning always the moſt appropriate. To fulfil the requiſitions of common life, much in fact muſt be unlearned by all whom they ſend forth into the active world. Their leading ſtudies are chiefly accommodated to the views of eccleſiaſtics, but comparatively of little uſe to men of buſineſs and faſhion. Even in their minds, whoſe profeſſional purſuits they almoſt excluſively promote, the prejudices they inſtill and perpetuate againſt ſimilar inſtitutions eſtabliſhed by the ſame government under charters equally authentic, are ſingularly harſh and illiberal. No degree conferred by either Scotch or Iriſh univerſity, ranks in this country with the ſame honours from Oxford or Cambridge. Such an invidious diſtinction in this enlightened age ſeems almoſt incredible, and in the impartial eſtimation of future hiſtory muſt ſink the beſt informed bodies of men, to a level with barbarians. It uſurps a monopoly of the immunities ſacred to literature, and reduces the republic of letters to the ſiniſter management of partiality and intrigue.

Such

VII. Such radical improprieties as theſe, in an object thus public and important, have a more pernicious and general influence on our proſperity and happineſs than is commonly apprehended. Our firſt moral habits predominate for the moſt part through life. Theſe, at leaſt, of all our other qualities ſeem moſt permanent, and indeed the only things about us, which rarely undergo any eſſential revolution. All the exceptions here are on the wrong ſide. Few grow better, however, many actually become worſe for their years. Abundant changes take place in our bodies, our minds, our ſentiments and opinions both of men and things; but our perceptions of right and wrong, preſerve for the moſt part to the laſt, their original direction or bias. Nor can a ſeverer calamity happen to any people on earth, than they experience, whoſe ſuperior and inferior orders agree in nothing but an immoral or neutral education. Such is the uniform and inevitable conſequence of breeding the great and rich without principle, and leaving the poor wholly at the mercy of their example without virtue to reſiſt what is evil, or ſpirit to emulate what is good. Thoſe democratical propenſities, by which the latter in the preſent revolutionary mania, have ſo juſtly alarmed the ſober and orderly, ariſe entirely from a culpable neglect of

of their early habits, by the former. What union or proſperity, or even tranquillity can be expected in the beſt regulated ſocieties thus divided and agitated by a ſtubborn oppoſition between thoſe who obey and thoſe who command, where the prevailing impulſe of both is to uſurp the immunities of each other, and where neither are reſtricted by the ſanction of authority or conſcience to their own reſpective ſituations. Almoſt every political commotion, is occaſioned by one claſs ſtruggling to extend and ſecure the eſtabliſhed privileges they enjoy, and the other, outraging all our accuſtomed ſubordination by turning the world upſide down. All regards of protection and condeſcenſion in the latter, correſponding with ſuitable returns of confidence and gratitude in the former, which conſtitute the moſt powerful ligaments and faſtenings of every community, are not only relaxed and debilitated, but likewiſe every kind affection which winds about the heart, ſweetens all the relations of life, and renders all its duties eaſy, and all its burdens light; for want of ſuch an education as rears the tender mind to maturity, under permanent impreſſions of its obligatory and dependent condition on all around; forming by unwearied inſtruction and diſcipline, ſocial and moral creatures for ſupporting with conſcious ſatisfaction

tisfaction an honourable and uſeful intercourſe with each other. This is the only ſtable foundation on which civil ſociety can ſtand with ſafety, or prove efficient to the complicated purpoſes of general welfare. And miſerably impotent muſt their policy be ultimately found, who depend for its ſolidity and vigour, even in the moſt trying emergencies, on a multiplicity of abſolute forms and arbitrary inſtitutions, without calculating at the ſame time on the temper and tractability of the people. Apart from theſe eſſential circumſtances, the frame of the machine may be preſerved, its parts entire, and its operations regular; but while the oil which ſhould lubricate its joints is withheld, or only ſparingly beſtowed, its ſprings become ruſty and its movements harſh.

VIII. To what cauſes ſhall we attribute this flagrant impolicy? Can it be alledged that the ſame modes of education under which our forefathers were bred, are as ſufficient for us as for them? Not to inſiſt on the neceſſity of accommodating theſe, to the change of times and circumſtances, and the very different temper occaſionally aſſumed by the public mind, the concluſion is inadmiſſible, unleſs it could alſo be ſhewn

ſhewn from fact, that the preſent generation is equal to that which preceded, as enlightened, as moral, as orderly, as ſincere chriſtians, as honeſt men, and as good members of ſociety. This will hardly be aſſerted even by the boldeſt admirers of every thing new and extravagant, which ſeems of late to be ſo much the rage. Who could have any objection to compromiſe our levity for the manlineſs of our anceſtors, our exceſs for their moderation, our luxury for their ſobriety, our learning for their wiſdom, our ſuppleneſs for their probity, our taſte for their genius, and our refinement for their ſimplicity? But all theſe homely virtues of ſtubborn integrity in office, and honeſt independence out of it, which diſtinguiſhed them, are no characteriſtics of their poſterity. We relinquiſh their principle and veracity for ſcepticiſm and inſincerity, and for their avowed piety and confidence in each other, cultivate ſentiments of atheiſm and mutual diſtruſt. The manner in which they were initiated into all uſeful and elegant accompliſhments, was ſubſtantially different from ours. The rudiments of chriſtianity were among their firſt inſtructions. Their riſing underſtandings were accuſtomed from the beginning to contemplate the manifold indications of wiſdom and benignity,

benignity, impreſſed on the face of nature as a ſatisfactory ſolution of all the varied phenomena ſhe exhibits. They were taught as their minds opened to the ſacred narration, the beautiful and intereſting ſcenes of ancient ſimplicity and innocence, the gradual progreſs of human ſociety from its rudeſt beginnings, through a ſeries of continued improvement to a condition comparatively perfect; the ſublimeſt diſplays of inviſible power in every part of the material world; the amiable and majeſtic character of the Almighty, as creating, upholding, and governing the great fabric of the univerſe, by the meaſures of an eternal providence; the wonderful hiſtory both of the old and new teſtament diſpenſation, in all the miraculous and intereſting occurrences they involve, and every account, we naturally wiſh, of the firſt ages, with an evidence and perſpicuity, in compariſon of which all other documents of antiquity are traſh. From theſe venerable ſources of ſacred intelligence, youth imbibed the ſeeds of the ſoundeſt wiſdom, the pureſt maxims of rational conduct, and were left prepared for an honourable diſcharge both of private and public duty. But this old-faſhioned book, ſo ſeldom found in theſe new-fangled times, on our ſhelves or in our ſchools, leaves us victims

tions of a ſyſtem in all reſpects the very reverſe of its doctrines and precepts. The turbulence and immorality of our natures, abſolved from this ſalutary controul, occaſionally burſt every ſubordinate barrier. What are all human inſtitutions, without the aid of ſuperior ſanctions but cobwebs? In our prevailing creed, all former conviction is loſt, and every expectation from the future, abſorbed in the poſſeſſion of the preſent. Nothing inſulates individuals more from every ſpecies of public duty, than an eager attention to their own reſpective intereſts. And conſidering themſelves as having no further concern in the deſtiny of the univerſe, than what ariſes from the fleeting duration of this ſhort life, they take no ſhare in any meaſure verging beyond it.

IX. For accommodating the ends and operations of political ſpeculation, it has become faſhionable to talk of depriving the laborious poor of all inſtruction and improvement. This, like ſome errors in calculation, might ſoon extend ſo far as to render all correction impracticable. It has the directeſt tendency poſſible, to plunge our enlightened world, into all the horrors of its former barbariſm. Men never know too much, but often too little to be good, and few atrocities that *blur the grace and bluſh of modeſty*, but diſcover

cover as much ignorance as malignity. We are dull and ſluggiſh, and for the moſt part ſtubborn and ferocious in proportion as uninformed. And no apprehenſion can be more unfounded than that they who are leaſt cultivated are in general moſt eaſily governed. This principle is palpably contradicted both in theory and practice. No machine whatever can be of much uſe while the main ſprings of it remain unoccupied. To which of the loweſt duties in ſocial and relative life, is not ſome degree of intelligence indiſpenſible. Even in military diſcipline, where men are reduced to act like ſo many automatons on wire, he who underſtands it beſt, and is uniformly moſt attentive to all its variety of evolutions, will always be diſtinguiſhed. Thought, is the excluſive characteriſtic of human conduct, and they are miſerable judges of the one, who have no ſolicitude to improve the other. And in all the anarchies that ever happened, it is not the liberal and enlightened, but the illiterate and raſh; men equally without ſentiment, ſcience, or diſcretion, who have been the firſt to outrage order and the laws, and who impelled by a blind temerity, have perpetrated the moſt criminal exceſſes. The ultimate end of the beſt education, is to rouſe our rational and repreſs our animal nature, to weaken our connection

nection with the brutal, and corroborate our affinity to the intellectual ſyſtem. And in the ſame proportion as mind prevails over body, both men and nations become teachable, accommodating, wiſe and good.

X. No ſubject depends more on accidental circumſtances, occaſional variations of ſociety, or the verſatility of public manners, than the education of youth. This neceſſarily brings it into frequent diſcuſſion. Yet, like almoſt every conſideration of general importance, we ſtill find it deeply enveloped in prejudice and error. The hereditary features of a family, do not more often and regularly deſcend from generation to generation than the opinions of men. And however weak, or even ridiculous, they may ſtrike us when impartially examined, they come down to us under the venerable ſanction of age, and we are not unfrequently awed into ſubmiſſion by the hoary aſpect in which we are accuſtomed to contemplate and reſpect them. This accounts for the influence of all formal inſtitutes, the difficulty of introducing any public reform, and the very general ignorance in which the moſt intereſting concerns are every where involved. For my own part, after applying with ſome degree of induſtry, all the ſcanty powers God

God hath given me in collecting obſervations, ſuggeſted by no very confined intercouſe with the moſt enlightened and beſt informed; after employing many years, during the full maturity of all my faculties, in guiding the gradual progreſs of the riſing intellect, through all the ſucceſſive ſtages of youth; after reading, and endeavouring with unceaſing diligence and care, to digeſt and maſter moſt of what has been publiſhed on the ſubject, both in ancient and modern times, it becomes me, honeſtly to acknowledge, that my experience in my own family, hath taught me more than all, and enabled me to diſcriminate the defects of the preſent faſhionable and perverted ſyſtem, with more correctneſs and truth, than all the acquiſitions and opportunities afforded me in the courſe of half a century. It is only when the heart is ſuitably warmed and intereſted, that the underſtanding opens kindly to the reception of practical truth. Sincerely anxious for the welfare of our children, we cannot help regarding whatever can affect their minds and manners, with equal jealouſy and concern. We are naturally ſhy of their preferences and averſions in every thing they do, and about whatever exerciſes their tender attentions, or, is moſt apt to win and engroſs their young hearts. It is from the influence

fluence of this natural and weighty ſentiment, that parents are beſt qualified for ſuperintending the Education of their offſpring, that ſo few are competent to ſupply their place, that their criminal negligence in the performance of ſuch an incumbent duty, proves ſo fatal both to domeſtic and ſocial felicity, and that by the prevalence of falſe ſhame, and the ſuppreſſion of geniune affection, we regard with unconquerable neutrality an intereſt, paramount to every other, and remain for the moſt part, ignorant of a ſcience, which meaſured by the utilities of life, is fairly worth all the reſt.

XI. This deplorable inattention to the firſt, and by far, the moſt important ſtages of human life, is but too literally exemplified, by parents and tutors, directing their inſtructions to no determinate purſuit. Should an architect have the ſame tuition as a phyſician, or the general of an army as a fidler or a friar? But we all know, a certain ſeries of didactic rules are formally impoſed, and ſucceſſively gone through, the rudiments of literature and a ſmattering of ſcience, committed to memory, and many articles of dull preſcription, riveted by long practice, and even made ſacred from habit, as well as antiquity, rigidly

rigidly enjoined, though often reluctantly embraced, conſtitute the education of all ranks, while the reſult of the whole, ſeems in almoſt every individual caſe, equally overlooked, unforeſeen, or ſedulouſly kept out of ſight. The conſequence is, that both juvenile and paternal inclinations and views, are ſtrangely traverſed. Nor is it unuſual to find youth bred to the church, hectoring in the army; ſoldiers in canonicals; lawyers in the counting houſe; merchants at the bar; and a gentleman * of noble extraction, initiated in our navy, is well known at this moment, to be one of the moſt eminent and powerful counſel in the legal profeſſion. An object is an eſſential requiſite in all human agency, and ſorry muſt every thing preparatory be, in which it is omitted. Men trained for war, muſt be accuſtomed to the uſe of arms. And of theſe, ſome are for the land, ſome for the ſea, ſome for cavalry, and ſome for infantry. Confound theſe diſtinctions, and the ends of the ſervice muſt be fruſtrated. Nor is either victory or ſafety poſſible in the plunge of battle, but in rigidly keeping rank. Every thing in ſociety, as well as in military execution, is effected by diſcipline. Nothing without it. But the

* The Hon. Thomas Erſkine.

ſooner

ſooner it begins, and the more uniformly it is directed to one point, the more perfect and efficient it will prove. The ſucceſs of every purpoſe in life depends on regulating the various ſteps of its proceſs by whatever is in view. We loſe even our pleaſure when proſecuted without ſyſtem. Our very excurſions undertaken at random inevitably languiſh. And nothing is more fatiguing than the ſimple ſenſation of idleneſs or ſtrolling from lounge to lounge, equally incapable of reſt or deſign. The tuition which has no ſpecific tendency, inſulates or rather deducts from human uſe all the acceſſions it brings, and all the improvements it makes. It may give the capacity but the practice is wanting. And the iſſue of it is fitly enough illuſtrated by the embarraſſment of the ſervant who forgets his errand, or the wandering of the traveller not duly impreſſed by the end of his journey, who knows not where he goes, or when he ſtrays. The principle is founded in nature, and the order of things. None but the proſpect properly bounded is ſatisfactory. All others fill our minds with confuſion, and are more or leſs repulſive. This prevailing aptitude we all feel. It admirably accords with our deſtination who are formed for occupying a limited ſphere, and is highly honourable to the great plan of divine providence, which, in every

caſe, proportions the means to the ends, the faculties of all creatures to their neceſſities, and in no part of nature's economy leaves any thing to accident.

XII. We can bequeath our offſpring no legacy more valuable than health*; and to cultivate the means of preſerving it, becomes the indiſpen-

* "Cheeſe, of all other ſubſtances appropriated "for human food, is the moſt crude and leaſt ſuſcep- "tible of diſſolution. It is a kind of family poiſon, "and always in ſuch a ſtate of preparation as renders "it, eſpecially among children, peculiarly miſchie- "vous. On ſome it produces an immediate irrup- "tion, and it is known to lie on the ſtomach and "leave a nauſeous flavour in the breath of others "for ſeveral days together. One of the firſt female "ſeminaries in England, by the advice of an emi- "nent phyſician, has forever excluded cheeſe from "the table. It were well if all inferior ones adopted "the ſame laudable attention to the health of their "pupils; as ſhe who is in the habit of eating much "cheeſe while young is ſeldom either wholeſome or "fragrant in any ſubſequent period of life; as ſweet- "neſs of breath is one of the moſt pleaſing aſſociates "of beauty; as it even ſoftens the harſheſt features, "and where it is wanting the lovlieſt are not agree- "able." *Extracted from a M. S. on Health, in the Author's poſſeſſion.*

ſible

ſible duty of parents from the moment we are intruſted with their care. Without health, life has nothing deſirable. It alleviates all its burdens, mitigates all its ſufferings, ſweetens all its bleſſings, and enhances all its enjoyments. He who often complains is ſeldom pitied, but avoided by the ſelfiſh, ſometimes an object of pleaſantry to the giddy, and always of ridicule and ſarcaſm among the ſatirical and ill-natured. None would willingly provoke an exploſion of the worſt qualities in the human heart. An invalid aſſociated with the callous, the ſplenetic or malignant, is nearly in his ſituation who irritates a waſp or treads on an adder. Few have meekneſs enough to bear unruffled the peeviſhneſs occaſioned by pain, patience to ſupport the bitterneſs extorted by excruciating ſuffering, or that delicate ſenſibility which ſympathizes with all thoſe ſighs, and groans, and looks, which are the moſt expreſſive language of real affliction. But though much conſoled and humoured by the tenderneſs and aſſiduity of all about him, how mortifying the conſciouſneſs that he is of no uſe, that all his faculties are loſt, and that he is utterly unable to take any ſhare in the buſineſs of life! Want of health renders pleaſure impoſſible, leaves his palate without taſte, his fancy without in-

vention, his heart incapable of deſire and even appetite of gratification. His whole mind participates in the impotence of his ſenſes, is clouded and deranged by the ſluggiſhneſs which reſts upon them. All the avenues of joyous ſenſation to the healthy, but abſorb him in ſadneſs. The ſweeteſt muſic is grating to his ear, and the fineſt beauty to his eye. His beſt bleſſings are turned into croſſes, light is irkſome, reſt fatiguing, his days are waſted in watching for night, and night for the return of day; even friends are ſo little acceptable that their abſence and preſence, converſation and ſilence, are equally indifferent. Something he wants, but he knows not what; or diſlikes but cannot diſmiſs. And he is altogether ſo ill at eaſe, and all his feelings are ſo perfectly diſcordant that nothing can revive his hope, or divert the languor that preys on his vitals. But he who enjoys uninterrupted health, has no wants, no pains, and no apprehenſions. He is warm where others are cold, ſafe where they are in danger, ſtrong where they are weak, active where they are idle, content and ſatisfied where they ſtarve and are wretched. This turns his homely fare into the ſweeteſt banquet, and ſupplies him in his cottage of clay, his couch of ſtraw, his apparel of rags, his empty pockets, the leaſt he either has or

hopes

hopes more ſubſtantial ſatisfaction than the richeſt on earth enjoy from the fruition of the preſent, or the promiſes of the future. They are miſerable indeed who inherit ill health, which, however, is ſeldom entailed by nature, but generally the conſequence of ignorance or inattention in ſuch as have the charge of us in our earlier years. By the practice of our nurſeries and ſchools, the management of children ſeems ſtill but little underſtood. Their clothing is calculated rather to repreſs than facilitate growth. They are ſwaddled by ſuch a ſuperfluity of bandages, that nature is buried in the profuſion of art by which it is prepoſterouſly meant to preſerve her; ſo covered and loaded that her reſpiration is almoſt impracticable, ſo tightened and conſtrained that all her vital motions and exertions are more or leſs impeded. We feed them more from the dictates of our own caprice, or convenience, than the calls of their appetite, and for the moſt part in ſuch an horizontal poſture, as muſt infallibly choak them but for the flexibility of their organs. They are thus dandled and toſſed, ſleep and wake, and, accuſtomed to every thing by rule, though in no caſe whatever has nature ſo little to do with rule, as in theirs. Who can tell, how much the whole ſtamina of the conſtitution may depend on the regimen of

childhood and youth, or what acceſſions or ſhocks it may receive both from exceſſive indulgence and reſtriction? Children are certainly not ſo apt to exceed in eating and drinking, as is generally imagined. Little danger or inconvenience can accrue, in moſt caſes, from a full indulgence of appetite, while all the recipient veſſels remain flexible. They are then, at leaſt, not very ſuſceptible of injury from diſtenſion. It may be their intereſt who keep academies, or manage charitable foundations, where ſwarms of little ones are admitted, to inculcate abſtemiouſneſs as a ſource of health. But ſurely the conſequences of not ſupporting the efforts of nature in her progreſs, and enfeebling her riſing vigour by ſcanty ſupplies, are ſtill more dreadful than even thoſe of repletion. A ſpare and meagre diet, in infancy, is ſomewhat like a blight in the ſpring. It paralyzes the beſt impulſe of all our growing powers; checks the tide of life as it ſwells, and ſeldom is followed by a competency of either health or ſtrength. How deplorable is their caſe who live and die under the dominion of this ſordid prejudice. Victims to the ſame abſurdity abroad as at home, every ſubſequent ſituation but adds to debility thus early incurred. The feebleneſs contracted by infantile miſmanagement, and corroborated by the indiſcriminate diſcipline of ſchools,

frequently

frequently terminates in a premature death, or brings on ſuch an hoſt of chronic diſeaſes as enervate the activity of manhood, or aggravate the infirmity of age.

XIII. Next to health, which requires to be conſidered much more at large than this analyſis permits, mind ought to be the great ultimatum of all the care we beſtow on youth. That, indeed, is but ſecondary to this, as acceſſory and inſtrumental in its developement, exerciſe, and improvement. What is man without mind, or deſtitute of thoſe qualities which indicate thought, preference, intelligence and deſign but a brute of the loweſt ſpecies, with appetites at leaſt as groſs, propenſities as rude, views as narrow, and inſtincts as imperfect? The only line in which we have any chance of diſtinction from inferior creatures is rational. Every competition in all others, gives them a decided advantage. Education ſhould be uniformly directed in all its branches to draw forth whatever is moſt precious and efficient in our ſyſtem, by which nature impels us to ſurpaſs them, and to chalk out for ourſelves ſuch a ſphere of action as they cannot approach, which is our own peculiar province, and in which our proper ambition is to emulate one another in moral and intellectual ex-

cellence. How meanly do they appreciate our higheſt powers, who teach the riſing generation only to pamper, anticipate, and indulge the loweſt, whoſe labours are chiefly exhauſted on the body, as ſomething totally diſtinct from the ſoul, and which with them is no better than a block of marble in the hands of a ſtatuary, and who are more ſolicitous to furniſh their pupils with fine ſhapes, graceful attitudes, genteel figures, and eaſy manners, than minds well informed, capacities enlarged, tempers corrected, habits of thinking cultivated, taſte, or even common ſenſe. It would ſeem, for the moſt part, from the general complexion and drift of our public and private ſeminaries, the preference uniformly given to all exterior accompliſhments, the mighty emphaſis every where placed on mere appearance, perſonal acceptability, beauty, proportion, ornament, and whatever is beſt calculated to pleaſe the eye, more eſpecially the powerful attractions of an agreeable preſence in either male or female; their ſorry habits, ſenſual deſires, and undiſciplined feelings whom they rear and obtrude on the world, that, in their opinion, all our affections are ſexual, and that human deſtination reaches no higher than its own corporeal preſervation, of which nature is the proper guardian angel, and

to

to whoſe care it may be ſafely conſigned. Are we then made only for ſhew or ſpectacles, and gazing-ſtocks to one another; that nothing about us in training us for human avocation ſhould be of ſo much conſequence as how we look, how we dreſs, or how we move, by what means to raiſe aloft our heads, ſpread our cheſts, keep back our ſhoulders, manage our arms and limbs, command an elegant carriage or pert air, and acquire the ſummit of all acquiſition, the mighty charm of a man or woman of faſhion. Though theſe things have their uſe, and ought not to be neglected, is it fit they occupy the ingenuity and exhauſt the pains neceſſary for exploring and perfecting others of tranſcendent merit and utility? Nature muſt ſurely have made us for ſomething ſuperior to the pantomime and puppet ſcene, for which there is ſo much officious fantaſtical preparation from the moment of our entrance on the ſtage of life. And why all this eager ſolicitude for outſide excellence, as if nothing within had any prior claim on human cultivation? Are our offſpring capable of no higher uſe than to be thus garniſhed and ſet out like dolls ſtuck up in a toy-ſhop, or pictures arranged in an exhibition room. They cannot all be firſt-rate players in

the drama of life, principal dancers in its farce, or main figures in its pageantry, miniſters of ſtate, public functionaries, maſters of ceremony in every aſſembly, commanders in chief of every army, or only grenadiers in every regiment. The maſs muſt every where ſelect a few to lead the reſt, and there are poſts of honour reſerved for them. But to fill the former with propriety, and effect the latter, muſt be what are called, in official cant, producible men. They are actors and ought to be taught whatever belongs to the part they have to perform. Let thoſe who have better example ſet before them, nothing leſs ſilly to do, and no taſte for any exertions more honourable or more beneficial, loſe their time and abuſe their talents in this farcical parade, in mutual ceremony which has no meaning, and mutual compliments at once inſincere and inſidious, or the miſerable inſipidity of joining in a dull goſſip or a dumb ſhew, where any little mind there is, uſually evaporates in mute communication, geſture, and punctilio. But the buſineſs of the world depends upon others who muſt have an education and faculties eſſentially different, and who are always uſeful and happy in proportion as intellectual endowment triumphs over bodily aptitude.

XIV.

XIV. This preliminary cannot better conclude than in the words of a recent publication *, which contains great variety of reflections, peculiarly appropriate to the genius and ſcope of the preſent, and aſcribes, with confidence and earneſtneſs, much of that extraordinary fermentation and temerity, which every where diſlocate the oldeſt and firmeſt fabrics of political ſociety, to the predominant effects of a vague and vicious education. Having ſtated in ſtrong unequivocal language, the dreadful, aggregate, and impending evil, both public and private, which, at this moment, ſo effectually traverſe the views, and agitate the minds of men, the author ſays, " Not a little " of this tremendous miſchief may be attributed " perhaps to the preſent caſt of modiſh education, " the ſole aim of which is vanity, intereſt, or " ambition. It preſcribes, commands and incul- " cates nothing, but as palpably facilitating one " or other of theſe views. The very motives for " the beſt actions, it often draws from the worſt " topics. And children are excited to be wiſe

* *Preventive Policy, or the worth of each, the ſafety of all: being the ſubſtance of ſeveral diſcourſes on ſome of the moſt ſtriking circumſtances in the preſent phenomena of the world, by the Rev. John Moir, A. M.*

" and virtuous, not becauſe they cannot otherwiſe
" be happy and uſeful, but becauſe no other
" means can make them popular or ſucceſsful.
" For what reaſon are the great and intereſting
" articles of faith, ſo ſedulouſly kept back from
" the notice of the riſing generation? Why is
" modern tuition ſo generally conducted without
" any deference to purity of mind and rectitude
" of principle? Why are children now taught
" every art and ſcience, but how to preſerve an
" unblemiſhed reputation and lead an honeſt life?
" It is only by leſſons of this complexion and
" tendency they can ever be induced to be diligent
" and good, to put a proper value on their facul-
" ties and opportunities of improvement, to reſiſt
" the ſeductions of ſenſual indulgence, and to
" appreciate with ſufficient accuracy of diſcern-
" ment, all thoſe fugitive and ſordid illuſions,
" which, like the putrid effluvia of ſtagnant
" water and morbid bodies, every where ſurround
" and aſſail them.

To all the various avocations in ſociety, men
" for the moſt part are regularly bred. Not only
" for learned profeſſions, but every line of life,
" from the meaneſt handicraft to the higheſt office
" in ſtate, ſome degree of training and tutelage
" is thought indiſpenſible. Without the ſervitude

" of

" of a formal apprenticeſhip, few expect to get
" a livelihood from any trade or calling. Yet
" thoſe diſpoſitions of mind and habits of conduct
" which are the ſtamina of all utility and worth,
" we commonly abandon to chance and accident.
" Fooliſh and inconſiderate parents, how ſtrange
" the obligations you confer upon your offſpring!
" About the fortune and ſucceſs in their ſeveral
" ſituations and purſuits you can be abundantly
" anxious, but care not how they are qualified
" to pleaſe God and do their duty. You would
" have them rich, and great, and honourable, but
" little conſult how they may beſt become virtuous
" and happy, capable of ſpending their lives well,
" bearing their ſufferings patiently, and cheerfully
" ſubmitting to the orders of providence.

" Whence all this faſtidious ſhyneſs and delicacy
" in rearing youth, without leading them through
" all the graceful decencies of a manly and rational
" piety? Are you afraid of making them wiſe
" and good too ſoon, of announcing them too
" early as pledges to the world for the purity of
" their future conduct, of imprinting on their
" ductile minds at too tender an age the deepeſt
" ſenſe of moral reſponſibility, and of eagerly
" embracing the firſt opportunity to inſure their
" intereſt in the affection and good will of the
" wiſeſt

" wiſeſt and beſt, and make them objects of re-
" ſpect and veneration to the worſt?

" Nothing can better direct you as guardians of the
" riſing generation, and truſtees for poſterity in what
" you owe to your tender charge, than a frequent
" and accurate review of yourſelves, the principles
" which regulate your temper, and the motives
" which form and govern your manners. You
" are individually and ſolemnly bound by every
" poſſible tie, to detach and wean their raſh and
" ſanguine partialities, from purſuits which have
" degraded your faculties, from ſcenes which
" have prematurely anticipated your paſſions, from
" temptations which have ſubdued your integrity,
" from profeſſions which have abuſed your credu-
" lity, from ſentiments which have left you a
" prey to perfidy, from books, companions, ſpec-
" tacles, and all the pageantry of falſe pleaſure
" which entangle, depreſs, and impair your ra-
" tional and moral natures!

" Do you feel every day and every hour the per-
" nicious conſequence of trifling with the quiet,
" the convenience and the comfort of each other,
" with the peace of your own minds, with that
" harmony of concord which conſtitutes the
" ſupreme felicity of earth and heaven? And can

" you

" you ſuffer thoſe little ones, who are formed by
" what you are, and have no rule or directory but
" what they gather from your conduct and com-
" mands, to imbibe and cheriſh the ſeeds of a diſ-
" poſition thus deſultory and turbulent?

" An unruly, ill-ſorted, empty, inflated and
" diſorderly ſtate of mind, is at the bottom of
" almoſt every evil which betides humanity;
" the ſource of idleneſs and inſignificance in the
" victims of confuſion and laſſitude; the eſſence
" of that procraſtination which reſults from inat-
" tention to arrangement, miſapplying talents,
" and miſtimeing duty; and the fertile origin
" of ſelf-condemnation and malevolent judg-
" ment; prompting to injure without provoca-
" tion, and provocation without injury; treat-
" ing matters of tranſcendent importance as of
" none, and the mereſt trifles as of the very higheſt;
" rendering irritable and irritating, and actually
" perverting the kindeſt intentions of nature in all
" the bleſſings we either expect or enjoy!

" Creatures thus faſhioned and plunged into
" action without habits of ſerious conſideration,
" ſolid and deliberate thought, a ſtrong predilection
" for order and regularity, punctuality, veracity and
" honour in all the interchanges of civility, and

" an

" an inflexible adherence to truth, nature and pro-
" priety in whatever they do or ſay, muſt occa-
" ſion incredible diſtraction and miſery.

" Indeed, all that is falſe, and baſe, and contemp-
" tible, in public and private, is the obvious and
" inevitable effect of this teſty, unthinking, fri-
" volous turn of mind. With whatever appendages
" of fortune, faſhion, gaiety, youth, beauty, or
" wit, we may ſometimes ſee it flaſhing, in circles
" of diſſipation, ſcenes of gallantry, and places of
" promiſcuous reſort, feſtivity or intrigue, it is an
" infallible badge of inſignificance, of folly, or of
" guilt. It wants the coolneſs of reflection, the
" generoſity of ſentiment, the reſerve of decency,
" the attention of wiſdom, and the nerve of virtue.
" It has neither vigour, ſincerity, nor reſolution.
" It conciliates one moment by kindneſs, and by
" unkindneſs kills another. Its tranſitions, like
" the variable temperature of our climate, are too
" ſudden to be acceptable, and too much in ex-
" tremes to be ſafe. Now it abounds in all that
" can melt and charm the affections; is tender,
" open, fond, accommodating; but ſoon chills to
" the heart by its diſtance, its cloſeneſs, its frigi-
" dity, or its averſion!

" What can be expected from perſons for ever
" in a flutter or a ferment, alternately victims of
" levity

" levity which admits of no check, and paſſions
" which ſubmit to no controul, but peeviſhneſs,
" apathy, inconſtancy of affection, capricious
" preferences, and incorrigible hearts? And it is
" nonſenſe to look for the uſual effects from a
" mechaniſm thus univerſally deranged. Can the
" ſcenes we habitually witneſs be other than de-
" formed, while occupied by ſuch actors? Is it
" any wonder to ſee men wicked and wretched
" whoſe infancy is thus miſled? Why in any
" degree ſurpriſed at ſocial depravity, while we
" every where behold ſo little attention beſtowed
" on the firſt indications of human intellect; or
" that life made up of ſuch empty, undiſciplined,
" unmanageable creatures ſhould be found ſuch
" a chaos of guilt and miſery as it is?"

THE

THE PATERNAL STATE.

THE proviſion which nature has made for the ſucceſſion and preſervation of all ſorts of animals, is ſtriking and conſpicuous. An ordination of ſo much importance and utility, in the inferior creation, is adopted, for ſimilar and wiſe purpoſes, in the human ſyſtem. Here the ſame diſtinction of ſexes is eſtabliſhed, the ſame appetites predominate, and the ſame mutual intercourſe takes place among animals in the deſert, and human kind in the moſt poliſhed ſtate of ſociety.

Among all ſubordinate creatures, however, the union of the ſexes is ſhort and precarious. Their offſpring, eaſily reared, ſoon provide for themſelves. The ties which unite the parents are abandoned by moſt of their children. Our peculiar imbecilities and dependencies, eſpecially when young, render the bonds of connection between human parents, much more ſacred and permanent. An indiſcriminate and unreſtrained intercourſe, among the ſexes, ſeems, for this reaſon, an idea as abſurd in philoſophy, as it is heterodox in morals.

Indeed, without ſomething like conjugal ſtability and preference, the exiſtence of the ſpecies, eſpecially among wandering tribes, in ancient times, and

and in rude countries, had been utterly impoſſible. Inconveniences, reſulting in ſuch a caſe from want of ſelection and attachment, muſt have proved inſuperable. Nor had the pleaſure of an indulgence, thus general and lawleſs, been any compenſation at all, for the hardſhips it occaſioned. The ſolemn prerogatives of marriage are, accordingly, recognized with circumſtances of characteriſtic ſeverity and ſtrictneſs among the rudeſt ſavages.

How many tender anxieties, endearing relations, and intereſting diſtinctions, meet in the honourable appellation of parent! It is elegantly ſaid, that "Celibacy, like a fly in the heart of an apple, "dwells in ſweetneſs, but dwells alone; is in "habitual confinement, and dies, as it lived, in "ſadneſs and ſolitude; but that divine inſtitution, "which ſanctifies the paternal character, like the "uſeful bee, builds a houſe and gathers honey "from every flower; and labours and unites into "bodies and empires; and ſends out colonies, and "feeds the ſpecies with delicacies; enacts laws, "maintains order, exerciſes many virtues, and "promotes many intereſts; and is, upon the whole, "that ſtate of good things to which God hath de-"ſigned the preſent conſtitution of the world*."

* Bp. Taylor.

Parents

Parents occupy, in the body politic, functions ſomewhat ſimilar to thoſe of the heart in the animal ſyſtem. All that life and motion, and vigour, which give circulation to the fluids, pulſation to the arteries, and tone to the nerves, originate with this primary organ of ſenſation. And there is certainly nothing deſirable or tranſcendent among the numerous comforts and privileges of ſocial life, which you, who are parents, are not, one way or other, the means of conferring. What ſoils are to plants, roots to trees, or fountains to ſtreams, you are, by the bleſſing of God, to the world. In fact, it is you who ſupport, repleniſh, and keep it alive. It hangs upon you, as litterally as the fruit does upon its parent ſtock, for ſap and nouriſhment; and without conſtant ſupplies, derived from you, the whole race would languiſh and inſenſibly diminiſh, like the produce of thoſe boughs which are blighted, or which prematurely wither and decay.

All the numerous and affecting breaches which diſeaſe, or time, or the grave, repeatedly makes in families and ſocieties, it is your diſtinguiſhed province to repair. And ſoon would the happieſt and beſt revolutions be effected in every nation on earth, were theſe liberal and ſtated acceſſions to the general ſtock of population, properly qualified for diſcharging the duty of worthy citizens.

Thus,

Thus, important and reſpectable is the ſtation of parents in all political aſſociations. They are the direct channels of every advantage population effects; the great origin of all the honours and dignities which individuals arrogate, or enjoy, from the preference, the partiality, the juſtice, or the intereſt, of one another; the firſt link in that immenſe and complicated chain which involves all the various relations of civilized life, and knits the ſpecies together! Their capacity, in the great ſcale of being, may, conſequently, be ſtyled the mother of the world, as it creates families, preſerves kingdoms, fills cities and churches, peoples both earth and heaven, and might, by the influence of good example, prove an infallible introduction to private happineſs and public utility.

The man who could raiſe but one blade of graſs, according to the patriotic and humane obſervation of the witty Dean of Saint Patrick, where there is none, has been wiſely eſteemed a more liberal benefactor to mankind, than the conqueror of nations, or the ruler, who is often enough the tyrant and ſcourge of empires. And whoever has the good fortune of adding to that ſociety, where Providence hath ordered his lot, but one uſeful member, or worthy citizen, confers, on his country and the ſpecies, an obligation which the produce

of

of no capacity, however ſuperlative, no property, however immenſe, no rank, however elevated, can equal.

One of the moſt celebrated princes, of all antiquity, congratulates the parents of a numerous progeny in ſtrains of peculiar energy and juſtneſs. "Children, ſays he, are an heritage of the Lord, "and the fruit of the womb is his reward. As "arrows are in the hands of a mighty man, ſo "are children of the youth. Happy is the man "who hath his quiver full of them. They ſhall "not be aſhamed, but ſubdue his enemies in the "gate." He attributes children entirely to the gift of God, and pronounces thoſe happieſt who have moſt. He deems every child an acceſſion to the conſequence, the ſafety, and the proſperity of all; and eſtimates the merit of parents by the number and worth of their offspring. What is a family but a group of friends, united in one indiſſoluble league, not by the common bands of expedient or neceſſity, but by the great law of nature—a tie paramount to all the inventions of art, and more impulſive and permanent than even the inſtincts of ſociety!

Many, indeed, and various are the cares and inquietudes which multiply with our offspring: but theſe are the cares and inquietudes, not of avarice

or

or ambition, but of nature and of love. And, though they do keep our tendereſt ſenſibility always awake, and often produce conſiderable agitation and embarraſſment, they are never accompanied either by the tear of repentance, or the pang of remorſe. Virtuous induſtry wonderfully mitigates their ſeverity; Providence is ſeldom wanting where parents are neitheir prodigal in ſpending, nor remiſs in acquiring the means of ſubſiſtence; and children are never ſo difficult to bring up in the beſt, as in the worſt habits, under a moral and religious as under a looſe and undiſciplined tuition.

It is in the power of but few, who have large families, to provide for their luxuries, and their vices, but all may promote the improvement of their hearts; and, though they cannot give them fortunes, may give them what is better—active habits, and good principles. And ſurely no ſucceſs in life can yield any ſatisfaction ſo ſubſtantial, ſo laſting, or ſo grateful, to all the feelings and views of a good mind, as the conſcioufneſs, in whatever we do for them, of having uniformly preferred the cultivation of thoſe qualities which conſtitute the happineſs, perfection, and immortality of their natures.

Some of the moſt illuſtrious nations, in ages of unexampled ſcience and celebrity, inveſted parents with

with a ſpecies of deſpotiſm over their reſpective families. It was chiefly by regulating the exerciſe of paternal authority, that they preſerved the ſimplicity of their laws, kept their numerous houſeholds in order, and provided for an internal peace, and ſuch an unanimity, as is the broadeſt and firmeſt baſis of general felicity. They ſecured a ſucceſſion of good citizens by making good ſons, and thought it unlikely that he ſhould command well abroad, who knew not how to obey at home.

It is recorded of an Aſiatic father, that he brought one of his ſons fettered to the famous Artaxerxes, ſoliciting that the prince would forthwith command him to be ſlain. The king aſked, with ſurpriſe, whether he could find in his heart to ſee his ſon put to death? 'In my garden,' ſaid the father, 'grows a beautiful lattice, healthy, wanton, and 'full of leaves. When any of theſe acquire ſuch 'a ſtrength and luxuriance as proves injurious to 'the reſt, my duty impels me to make a ſacrifice 'of one, to the welfare of the whole; and the 'moment it is gone they begin to thrive. This, 'O King! is an emblem of my family. The 'boy, in theſe ignominious ſhackles, is ſo ill an 'example to his brothers, that his life may render 'them the worſt, but his death the beſt, ſubjects 'in all your majeſty's dominions.'

Such

Such was the patriotiſm of antiquity! ſtern, but diſintereſted; cruel in its means, but merciful in its ends; above the weakneſs, but alive to all the beſt movements, of the human heart; cultivating private only as conducive to public good; and ſhrinking from no evil, however near, or exquiſite, or great, which promiſed the production of general utility.

Diveſt this venerable and potent energy of its original ferocity; inſtead of the gloomy ſuperſtition of Paganiſm, inſpire and ſanction its operations by the glorious principles of divine revelation; and, reſcuing its hopes from the doubts and deceptions of a viſionary philoſophy, build them on the promiſes of the goſpel; and you will find it an infallible antidote to that general diſſoluteneſs of manners which is the opprobrium of the times.

You will then tend the gradual developement of your children's minds, the expanſion of their hearts, and the direction of their paſſions, with an anxiety not neglectful of the preſent, but provident of the future. Your houſes will be ſeminaries of what the public moſt wants in her ſervants—ſound heads and true hearts; and the more virtuous individuals you make, the more good you will do. By multiplying ſecurities for the reputation of others, you will raiſe and eſtabliſh

your own. You will furniſh better, truſtier, and hardier, ſubjects than either the laws or the manners of the country. You will become the beſt repreſentatives of God upon earth; who, though he might command our love by his bounty, attaches our natures ſtill more ſtrongly to his ſervice, by the motives of hope and of fear. You will eaſe the magiſtrate of his cares and fatigue; prevent the frauds, and unravel the ſophiſtries of the law; thin our priſons, and courts of juſtice; tear up the ſyſtem of modern profligacy by the roots; reſcue our highways, thoroughfares, places of the greateſt and genteeleſt reſort, our ſtreets, and our houſes, from the depredations of villainy; diſperſe or extirpate the enemies of public decorum, and put an effectual end to every ſpecies of profeſſional delinquency, faſhionable enormity, venality of principle, or proſtitution of talent; and all the various impoſitions which haraſs and alarm every walk of life.

It is from you—ye parents, tutors, guardians, and directors of the riſing generation; fathers, mothers, guides, benefactors, and friends of whatever is tendereſt and deareſt to the human heart: who, animated and warmed by the genius of your commiſſion, as delegates of God in the cauſe of innocence and heaven, inſpired by all the gratitude you

you owe for the profeſſion of bleſſings nameleſs, numberleſs, and invaluable; and appropriating honourably and conſcientiouſly the powers you hold in truſt—that your country, and the world at large, expect enlightened magiſtrates, upright ſtateſmen, patriotic ſenators, intrepid ſoldiers, good fathers, good huſbands, good brothers, good friends, diſintereſted citizens, and honeſt men!

Ye votaries of a ſingle life, how ſorry and circumſcribed your reſources and ſatisfactions, to theirs who actually produce all that ſtrengthen and adorn ſociety, all thoſe principles which render her eligible to the ſpecies, and intereſt them in her well being, all thoſe bleſſings for which her ſupport, and their continuance, are deſirable! You abſtract and ſeclude yourſelves from all the chaſte and reciprocal endearments of wedded love, from the patriotiſm of doing the moſt eſſential ſervice to your country, by aiding her population, and contributing both to her labour and her force; from the pleaſure of ſupporting your family perpetuity, and tranſmitting your nature and name to poſterity; from the tender and ſweet ſolicitude which melts the hearts of parents, by the gentleſt ſenſibilities, careſſing and careſſed by a numerous and prattling offspring, and from the mutual exchange of kind affection ſubſiſting between them, and often

ripening into ſentiments of a ſolid and ſublime friendſhip. The wide world is to you a ſolitude. As you deſcend into the vale of years, what is there in your caſe to reſiſt, ſupport, or ſoften the neutrality of all about you. The plague is not more ſcaring and repulſive than poverty, riches will attract none but the ſelfiſh, and who does not pity his ſituation, whoſe laſt moments are imbittered by the rapacity of mere heirs at law, anticipating his demiſe with eagerneſs, and viſibly agitated, not for his comfort or recovery, but the ſeizure of his property. Cold and apathetic, on all ſuch occaſions, are the aſſiduities of ſtrangers, however officious, compared with the natural anxieties and ſolacements of our own children, and eſpecially daughters. But in theſe you have no ſhare. In the whole creation, and all the regions of animated nature, there is no other inſtance of ſuch folly as yours. The birds of the air, the fiſh in the ſea, and th beaſts of the field, upbraid your preference and taſte, as treaſonable againſt the firſt law of your being, as repugnant to the ſtrongeſt propenſities you feel, as an inſult on the bounties of providence.

In nothing is the folly of modern policy ſo conſpicuous and culpable as inattention to this ſacred ſtate. It is as if the keeper of a vineyard ſhould remain inſenſible to the value of the only ſtream on which

which his whole vintage depended; as if a farmer were altogether regardleſs about the quantity of the ſeed with which he impregnates his ſoil; as if the owner of an eſtate knew its bowels to be enriched with mines of gold, but cared not to avail himſelf of the treaſure. But if utility entitle to encouragement, if exemplary decency merit public patronage, if a preference of connubial enjoyment, notwithſtanding every temptation to lawleſs indulgence, be highly praiſeworthy, why, in popular eſtimation, is not marriage honourable in all things, and why are not parents diſtinguiſhed in proportion to the number of their progeny? The fineſt country in the world, without inhabitants, is no better than a deſert. The largeſt eſtate, without labourers, were of no value. Riches are deſireable only for their operation on ſociety. To appreciate the real worth and utility of the Paternal State, we have only to contraſt it with whatever tends to the extinction of our race. It is the ſole exiſting circumſtance which, amidſt the preſent and ſucceſſive wrecks of regular ſociety, ſeems auſpicious to poſterity. But while the rates of our markets continue ſo exorbitant, and the hire of labourers bears no proportion either to their perſonal or relative wants, while the mechanic and manufacturer, whatever domeſtics may depend upon them, can-

not even find employment; while others who hoped better things, and may have ſeen better days, diſappointed of preferment by misfortune, and reſtricted by profeſſional etiquette, from availing themſelves of any civil or ſecular reſource, have hardly ſo much, for maintaining, with ſome degree of clerical decorum, numerous families, very ſickly and helpleſs, as is competent to keep them clean, or barely diſcharge rent and taxes: why, thus circumſtanced, are not they more or leſs exempted from parochial and other impoſts or aſſeſſments? Some ſuch regulations might not only meliorate the unavoidable embarraſſments incident to many worthy families, who, though never out of want, would rather ſuffer in ſilence, than be heard to complain, but even operate as an excitement to matrimony, which, after all our projects and expedients, would prove, to every ſtate on earth, the beſt ſecurity againſt the menacing and formidable barbariſm of an illegitimate and ferocious rabble. What is to be expected from a maſs of peaſantry almoſt wholly born in a ſtate of baſtardy, but a ſettled and ſyſtematic outrage on every thing ſacred and legitimate? And do not moſt poor houſes in the kingdom ſwarm with theſe licentious births. Flung upon the world at random they imbibe and cheriſh, from infancy, the moſt inveterate prejudices

dices againſt every ſpecies and degree of order, and continue, while they live, implacable enemies to all the forms of regularity and decency. It is incredible what numbers of this deſcription are to be found among the loweſt ranks of life. Theſe are the combuſtibles, in ſtates and ſocieties, which readily catch every ſpark of animoſity, and which, the leaſt, often enough blows into an inextinguiſhable flame. They are ſordid and callous from habit, ignorance keeps them obſtinate, neceſſity makes them daring, and they are not likely, in theſe eventful times, to let ſlip any opportunity that may offer, of avenging an ignominious birth, and an indigent fortune, on the eſtabliſhed honour and property of cotemporaries!

Highly does it become all, at leaſt who have the honour to be born in holy wedlock, to rally round this palladium of human welfare, to do it homage, and to protect its privilege. How numerous and forcible the ties of filial duty, and how bleſſed and diſtinguiſhed the children who excel in all thoſe tender attentions which good parents, more eſpecially, have a right to expect. Happy creatures! You are their echos, their ſhadows, their images, their repreſentatives. All they are, all they have, and all they would appear, to thoſe who follow them, are depoſited with you. From them, or by their

means, you had your being, your ſubſiſtence, your education, your hopes, and probably, your fortunes. What returns of gratitude and affection do you not owe them, how ſubſtantially are you rewarded by the honour accruing to you, in proportion to your punctuality in diſcharge of this debt? It is a debt of nature which ſhe guarantees, for which ſhe is reſponſible, and which can never be neglected while her authority is not ſuperſeded or extinct.

There ſeemed, in primitive ages, wonderful ſolicitude to keep up a deep and lively ſenſe of this ſacred obligation on the hearts and conſciences of men.—Among other elegant devices, for this purpoſe, it was fabled, that "during a furious eruption of "Mount Etna, which involved all the adjacent "plains in one tremendous devaſtation, two "brothers, ſtationed within its circles, who poſ-"ſeſſed many articles of great wealth, which they "eagerly and naturally wiſhed removed. They "had, at the ſame time, a father and a mother, "both perfectly decript by age and infirmity. "And as the tempeſt ruſhed upon them, they "looked round and ſaid to themſelves, Can we pre-"ſerve any thing more valuable than our parents? "Immediately one took his father in his arm, and "the other his mother, and both made their way "through the flames. The flames abaſhed by

"this

" this pious ſpectacle, were ſtaid, and though " fierce and waſteful in every other direction, " ſcorched not, or even touched the path trode by " theſe exemplary youths, which, conſecrated " by their filial heroiſm, flouriſhed ever after in " the ſweeteſt verdure, and is called to this day, " in memory of their deliverance, the *Holy Field.*"

Theſe obſervations, on the Paternal State, may be aptly concluded by a beautiful and well known apologue, purpoſely compoſed for recommending and enforcing the ſame important doctrine. " An " old Lion adviſed his ſon, never to fight a man, " as he would find him, if not too ſtrong, always " too crafty. The cub like many young men " ſimilarly circumſtanced, heard, but regarded not " the council of his father; and as ſoon as fully " grown, he actually ſet out to find man for his " enemy. He ſaw a yoke of oxen in the field, " and ready for the plough; whom, he aſked, " if they were men. No, ſaid they, but a man " puts theſe yokes upon our necks, and forces us " to leave the paſture and till the ground. Next, " ſeeing a horſe bridled and tied to a tree, he " wiſhed to know of him, whether he was a man. " No, replied the horſe, but a man bridled me, " and will alſo tame and ride me; for a man is " my maſter. At laſt he came to a man, cleaving

" wood, who readily owned who he was. You " muſt fight me, ſaid the Lion. With all my " heart, Mr. Lion, ſaid the man, only put your " paw into this opening, and help me to get out " my wedge. The ſimple Lion did as he was bid, " the wedge dropped, but he was entrapped. The " man inſtantly invited his neighbours to kill the " Lion, who eſcaped at the expence of ſome blood " and nails. In this plight he flew, and falling at " the feet of the old Lion, ſaid,

" Oh, Father! but for diſobedience to thee, this " foul diſhonour on our race, might have been " avoided, and your ſon preſerved from all the " ſhame and pain he now ſuffers."

IMPORTANCE OF EARLY TUITION.

MOTHERS!

YOU are deeply concerned in the tuition, improvement, and welfare of your daughters. Nothing which intereſts them, or affects their intereſt, can poſſibly be indifferent to you. Nor is there one of all their purſuits, which, however numerous or unimportant, ought not to be inſpected and regulated by you, with as much caution and delicacy as your own. They are a truſt committed by Providence to your care, and for which you are ſo ſtrictly accountable, that the minuteſt impropriety in their conduct will be imputed to you.

It is on this very tender, but important buſineſs, I now mean, with much ſincerity and earneſtneſs, to addreſs you. And does not the ſubject claim your moſt ſerious attention? Surely, whoever ſees their conſequence to ſociety in a proper light, the laſting impreſſion their example, whether good or bad, makes on the manners of our ſex, and how much the comfort of life is connected with their diſpoſitions, will admit, with me, that ſuch a public addreſs as this, though at all times

neceſſary, can never be more ſeaſonable than at preſent.

Where ſhall we ſow the ſeeds of piety and worth, of moral, ſocial, and exemplary excellence, if our young women are neglected? and what other ſoil promiſes ſo much increaſe, or ſuch a generous return?

Let me flatter myſelf, the language of the following patriotic wiſh, from one of the moſt illuſtrious ſages of antiquity, breathes the genuine ſentiments of all your hearts: THAT YOUR DAUGHTERS MAY BE AS CORNER STONES, POLISHED AFTER THE SIMILITUDE OF A PALACE.

The royal writer of this beautiful compoſition, like all enlightened and elegant men, thought highly of your ſex. The metaphor he adopts, in praying for the proſperity of his country-women, in the true genius of the eaſtern tongue, is the greateſt compliment he could pay them. It is the CORNER STONE which confers ſtrength, ſtability, and beauty, on the whole building, and when POLISHED AFTER THE SIMILITUDE OF A PALACE, reaches the higheſt degree of excellence which art can beſtow.

By the uſe of this expreſſive and ſignificant image, he ſuggeſts the very eſſential utility of feminine

feminine virtue, or good women to the conſtitution and management of all regular and well eſtabliſhed ſociety; implicating their importance to our happineſs, and the many public immunities, as well as private bleſſings, we owe to their worth. And he very emphatically deſires that all young women were educated in ſuch a manner as might qualify them for filling their ſeveral ſtations in life with credit to themſelves and ſatisfaction to others. A deſire which, doubtleſs, ought to warm the hearts and animate the conduct of all thoſe readers who have the honour, or one day hope, to be mothers.

We, who are in the middle and latter periods of life eſpecially, ought to conſider ourſelves as the parents of thoſe deſtined to ſucceed us. Our attention to their education is conſequently ſuggeſted, and enforced by all that is tender and prevalent in natural inſtinct. This is the firſt, the greateſt, the ſtrongeſt, and moſt unexceptionable law in the animal world. The birds of the air, and the beaſts of the field, ſet us an important example of this duty. Of what are they capable which they teach not their young? Their ſeveral and reſpective ſyſtems of living, their habits of enjoyment, with all their variety of comforts and conveniences, are conſtantly handed down, from one

one race to another, without intermiſſion, and without neglect. Nature does not more regularly provide for the propagation of her various tribes, than for the infallible means of their happineſs. And whatever depends on her, proceeds invariably on laws which nothing can render abortive. Nor do any of theſe ſeem more adequate to the purpoſe, than thoſe tender and paternal regards by which all animals, unexceptionably, conſult the welfare of their offspring.

In the preſent age, and particularly in the metropolis, where vices are daily practiſed, the very names of which, are unknown in the extremities of the kingdom, to what ſolicitude and vigilance, on our part, are not the riſing generation entitled? Wherever we look around us, do we not feel a conſcious elevation of ſentiment, on viewing ſuch prodigious multitudes of ſprightly and promiſing youth in a future capacity, as acting in their reſpective ſtations, for the glory of God, the good of their country, the intereſt, the honour, and the delight of their friends? The truly benevolent and patriotic heart cannot enjoy a more noble and ſatisfactory triumph, than what reſults from the contemplation of a proſpect thus propitious to public utility. But when we conſider the infinite danger to which theſe moſt intereſting hopes of

ſociety

ſociety are expoſed, ought we not to cheriſh, and ſtrengthen, and fortify their ductile minds with all the aſſiduity and means in our power?

We are all inſtinctively fond of the young. Nature hath attached us to their intereſt by the ſtrongeſt ties. They are linked, and cling about our hearts, with a pathos which nothing can reſiſt. We are ſeverally enjoined, by all the laws of God and man, to wiſh, to promote, and to ſecure their happineſs. The moſt ſolemn and ſacred obligations, both of nature and religion, bind us to lead them, by precept and example, to the knowledge, the love, and the practice of goodneſs. Who then can help ſhuddering with horror at the thought, that ſuch endearing and intereſting objects of our tenderneſs and care, may yet be robbed of their innocence, their honour, and their peace, before they can be duly ſenſible of a loſs, thus irreparable both to themſelves and others?

Alas! while tending with fondneſs their little amuſements, gazing delighted on their engaging looks, hearing with rapture their harmleſs prattle, tracing out with triumph their opening dawn of reaſon, claſping them eagerly to our breaſts, and figuring them, in our flattering imaginations, as our honour through life, our ſupport in age, and our comfort in death, ſhould the dreadful apprehenſion

henſion come acroſs our hearts, that it is poſſible, notwithſtanding, they may one day become, through want of a proper education, our ſhame, our torture, the plague of ſociety, deſpiſed and avoided by every honeſt man.—Good God! how would we be ſhocked and alarmed, how earneſtly would we pray to heaven, that we might never live to ſee ſuch a mortifying event? And yet does not every day preſent us with ſome ſuch melancholy example of ignorance and depravity?

Whence profligacy, beggary, deſtitution, diſeaſe, bad company, bad houſes, a vagabond life, and an ignominious death? Would you ſee the direful effects of inattention to the manners and principles of youth, pourtrayed in all their uglineſs and horror? examine the journals of children and friends, lovely and beloved, who have deceived the fondeſt expectations of parents and relations; ſpread ruin, and entailed diſgrace on all who were dear and near to them, and concluded a round of the groſſeſt indecency and outrage, by falling prematurely into an infamous grave: or patrol the ſtreets, when the ſhadows of the evening invite the ſons and daughters of debauchery to avow their unhallowed paſſions, to inſult the laws of their country, to expoſe our want of diſcipline and policy, and to pour the moſt wanton contempt on every

every form of public decorum! Or go, if you will, to places of public confinement and correction, to our armies and fleets, the convicts on the Thames, or the cells in Newgate, where vice, in all its filthineſs and deformity, viſibly triumphs in the wretchedneſs and degradation of the ſpecies!

How powerfully ſhould theſe awful pictures of guilt and miſery operate on our care! Is it poſſible to prevent girls in particular adopting ſuch a courſe of life, by teaching them their duty to their Maker, their neighbours, and themſelves; and ought we not to do it early, inceſſantly, and effectually? Can we, under this impreſſion, and thus circumſtanced, be too cautious what maſters we employ to inſtruct them, what ſervants we admit into our families, what books we allow them to peruſe, what examples we propoſe to their imitation, what principles we enjoin them to cultivate, what objects we preſent to their view, what amuſements we direct them to prefer, and, above all, what companions we ſuffer to become their aſſociates? It is our buſineſs, as we regard their welfare either here or hereafter, to keep them innocent and unpolluted; to preſerve unblemiſhed the fair impreſs of nature, to guard their growing powers againſt every vicious or improper bias, and ſeduloufly ſuppreſs the leaſt appearance of obſtinacy, peeviſhneſs,

neſs, diſſimulation, cunning, indolence, extravagance, inſignificance, looſe language, turbulence of temper, and, eſpecially, a cruel, unpitying diſpoſition to their fellow-creatures, and every thing that lives.

Nature only requires a little gentle aſſiſtance to perfect all her productions. You have ſeen a tender plant ſpringing up in a fertile ſoil. What, though tall, and ſtraight, and promiſing to become the pride of the foreſt, ſince one unlucky ſtroke may have cruſhed its aſpiring head, and forced it from its natural direction; from that moment, it bended and grew downwards to the earth, inſtead of towering to the ſkies. Thus the human mind, while young and pliable, is in perpetual danger of growing luxuriant by too much indulgence, or loſing all its ſtrength by the unnatural reſtraint of too much ſeverity; to be ſuppreſſed by misfortune, checked by diſappointment, or chilled by penury. How liable is it to deviate from the ſtraight line of rectitude and honour, by the faſcination of example, and the influence of imitation, to folly, to vice, and to ruin?

Ours is the pleaſing but important taſk to unfold, to rear up, to direct, to defend, to nouriſh, and invigorate this young and delicate production! In this manner, may we lead it from lower degrees

of

of perfection to higher; from prattle to buſineſs, and from the nurſery to the field of action and enterprize, till it is adorned with the faireſt honours, enriched with the moſt precious fruit, and ripe for tranſplanting to the paradiſe of God, where it ſhall bloom afreſh under the immediate ſunſhine of heaven, and flouriſh for ever in immortal beauty and perfection!

Ye parents whoſe ſenſibilities are feelingly alive to all the beſt intereſts of your tender offspring, are you not frequently alarmed for their ſafety, while thus in a ſtate of thoughtleſſneſs and inexperience, leſt thoſe idols of your fondeſt affection, whom you never can behold but with ecſtacy and gratulation, ſhould fall a prey to the prevalence of evil habits? Is there no kind inſtinct in your natures, which prompts you to extinguiſh the very firſt appearance of vice in their minds or manners? Say not, ſo long as they abſtain from capital crimes, why may they not be indulged in trifling faults, which reaſon and experience will ſoon correct? Nothing capable of producing the leaſt uneaſineſs, can be deemed unworthy of attention. The happineſs or miſery of our lives is often enough determined by what is called a trifle, and prudence will teach every man how he acts in little matters, when the conſequences

are

are doutful. As well might you ſay, when the fire has ſeized the lower parts of your houſe, let it burn, as long as our moſt valuable things are ſafe; while you cannot but know, that if not ſpeedily quenched, the flames will rapidly ſpread, and ſoon bury all in one wide conflagration. Thus vicious habits wantonly indulged, or even not prevented in youth, will, imperceptibly gather ſtrength with age, and ruin, in their fatal progreſs, all that is honourable, amiable, or uſeful in life.

Habits early contracted are the baſis of character. The young untainted mind, like the melted wax, is ſuſceptible of the deepeſt impreſſion, from whatever is ſeen, or heard, or felt. Habit, from its powerful, laſting, and general efficiency in life, is, therefore, ſometimes, and not improperly, called a ſecond nature. It imperceptibly changes the ſentiments and inclinations of youth, and often renders them the very reverſe of what they were. The prejudices received in this tender age are, in many caſes, ſo violent and inveterate, that even maturity of years, the admonition of friends, the principles of hope, of fear, of honour, and of religion, are unable to ſoften or reſtrain them Nay, the beſt of all teachers, even experience, frequently attempts, but in vain, to cure the maladies of a wrong education. It is nonſenſe to expect a harveſt

harveſt where the ſeed-time has been loſt; and we muſt be diſappointed, who wiſh to reap where we have not ſown.

Many unhappy perſons ſee the fatal conſequences of vice in others, and feel it in themſelves; who are convinced that a life of piety, purity, and integrity, is alone true wiſdom and true peace; and yet they cannot be perſuaded to alter their conduct, though ſatisfied it muſt end in their ruin! But what prompts them to admit, in this manner, the preſſure of incumbent miſery, to trifle with the awful admonition of conſcience, reaſon, and experience? The power of habit alone entangles their hearts, rivets their affections to vice, and makes them literally in love with death! Here is the fatal charm which faſcinates and deſtroys, the magic chain which doubles and doubles around us all, till it draw away our ſouls from whatever can render exiſtence deſireable.

Is there any man who has the feelings of humanity, but muſt tremble at the mere idea of ſuch a ſituation? Who does not drop the ſympathetic tear, for the noble creature, Man, whether male or female, who with reaſon to point out the road to happineſs, has yet, from the interference of temptation, and the turbulence of paſſion, ſo hazardous a race to run?

The morals of youth, once properly directed, and the bias of their minds wiſely and virtuouſly ſettled, the practice of goodneſs becomes eaſy and natural. The road which was rugged and ſteep at firſt, grows gradually ſmooth and even, till at laſt they find the ways of wiſdom to be ways of pleaſantneſs, and all her paths peace. Virtue wears a forbidding aſpect only at a diſtance, and while imperfectly ſeen: but her auſterities inſenſibly ſoften as ſhe gains on the view; and ſhe then brightens up and diſcloſes ſuch a fulneſs of ſublime luſtre, as charms and captivates the heart: ineffable ſweetneſs every where uniting with true dignity; her whole appearance is amiable, intereſting, and divine!

Thus, early attached to the objects and purſuits of worth, in no after period will youth be eaſily tempted to abandon them. The oak, while young and tender, muſt be defended from ſtorms and accidents: but once confirmed in ſtrength, towers high, pierces deep, and bids defiance to the moſt violent tempeſt! Though, then, its boughs may bend, and its trunk be ſhaken, it keeps its hold, becauſe its root is faſt, and its fibres ſtrong. It is thus, that young minds, early accuſtomed to do well, like the riſing ſun, improve as they aſcend. In them the principles of true honour, and unimpeachable

ſmpeachable probity, by the care of their friends, and the bleſſing of God, "*grow with their growth*, "*and ſtrengthen with their ſtrength.*" By the contagion of faſhionable iniquity, the violence of paſſion, or the allurements of pleaſure, they may ſometimes go aſtray; but, like elaſtic rods, they will conſtantly return, with redoubled vigour, to their natural inclinations Hearts, ſtrongly ſmitten with the genuine love, can never of themſelves, or for any length of time, loſe the attraction of goodneſs. Their principles may be tarniſhed, but can never be eraſed. The more they feel, or obſerve, or dread the conſequences of vice, the greater will be their abhorrence of its nature, and the ſtronger their reliſh for what is good. In this manner their wiſe and religious purpoſes are multiplied and confirmed; one worthy reſolution eſtabliſhes and produces another, and they are ſettled, by degrees, in that pleaſing ſerenity of mind, and that ſolid contentment of heart, which are the conſtant attendants of virtue here, and infallible earneſts of thoſe immortal joys reſerved for them in the world to come.

Who is not deſirous that our youth, of every ſex and rank, may be thus ſeaſonably and happily inſtructed to be honeſt, to be virtuous, to be a bleſſing to themſelves and friends, as well as ſerviceable

able to the public? We have much of their welfare, and that of poſterity, in our power. We are conſtituted, by Providence, their teachers and guardians. They are formed to regard us with inſtinctive love and veneration. A deſire of imitation is the ſtrongeſt principle within them.—Example will conſequently be more prevalent than precept; but when both are united, their influence muſt be irreſiſtible.

Human nature is, ſometimes, and juſtly, compared to a ſoil uncommonly rich and fertile, capable alike of the nobleſt and meaneſt productions. Our office is to cheriſh whatever is amiable or uſeful, to ſupply whatever is defective, and to ſuppreſs whatever is odious or pernicious.

Nor is this ſo difficult as is generally imagined. While the tender heart is yet uninfluenced by cuſtom, untainted by vice, and undepraved by habit, it is eaſier to preſerve it thus pure, than to recover it from a ſtate of impurity. We have nothing to do but build on the foundation which nature has laid. The vicious paſſions, thus checked or ſubdued in their infancy, all the virtues will ſpontaneouſly ſpring up in their room, and the nobleſt and beſt diſpoſitions acquire ſtability and influence, in proportion as reaſon improves, and years accumulate. Then our taſk will be daily

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eaſier and eaſier, becauſe reaſon and conſcience are both on our ſide. Vice, is intereſted in their deſtruction; but virtue keeps them alive, and is enlivened by them. They conſequently become ſtronger to confirm us in good habits, but grow weaker as we indulge bad ones.

Above all things, therefore, ye who are parents, eſpecially mothers, and entruſted with the tuition of daughters, be anxious to endow their ductile faculties with the great and radical principles of moral excellence. You cannot teach them any ſcience more uſeful or ornamental; you cannot more effectually provide for their happineſs, either in this or another world; you cannot diſplay the brighteſt powers they poſſeſs to greater advantage; you cannot more effectually intereſt and ſecure their grateful and laſting reſpect for your memories; you cannot ſet them a more chriſtian example, aſſign them a richer legacy, or raiſe a more durable and ſplendid monument to your own praiſe!

Inſpire them with a generous ambition to excel, in whatever becomes their ſex and ſtation in a ſingle or domeſtic capacity; that the claims neither of earth nor heaven may be ſlighted or trifled with, in conſequence of your negligence. Inculcate, by all the addreſs in your

power, on their tender and ſuſceptible natures, the liberal and religious diſpoſitions of piety to God, benevolence to men, gratitude to benefactors, ſympathy to the diſtreſt, love and ſubmiſſion to relations, fidelity and affection to friends, affability and candour to equals, reſpect to the great, condeſcenſion to the low, forgiveneſs to enemies, tenderneſs for every living thing, juſtice, ſobriety, induſtry, emulation, meekneſs, modeſty, cheerfulneſs, good nature, hoſpitality to ſtrangers, generoſity to the deſtitute, courage in danger, magnanimity in trouble, purity of ſpeech, and integrity of life.

Theſe divine qualities, duly cultivated and encouraged, will ſoon appear, and give a rich and welcome earneſt of the higheſt hopes. Thus may your daughters become your greateſt honour and moſt ſubſtantial delight; your ſweeteſt companions in health, and your deareſt comforters in ſickneſs and trouble; your ſureſt ſtay in the decline of life, and your richeſt conſolation in the hour of death.

MATERNAL AUTHORITY.

ONE of the firſt and moſt ſteady principles of action on which you ought to ſet out and proceed with inflexible perſeverance, is, that your daughters ſhould, in all caſes, be ſubject to you, and not you to your daughters.

Who knows not how very harſh the word OBEDIENCE ſounds in ignorant and licentious ears, and how natural it is for young minds to ſhew a ſtrong diſlike to the leaſt appearance of reſtraint. Submiſſion, however, of one kind or other, will ever be found indiſpenſible in every poſſible ſtate of ſociety. Inſomuch, that no human being, of either ſex, was ever good for any thing, who did not receive an education in this great ſchool. No medium has yet been found between abſolute immunity, and the groſſeſt licentiouſneſs. Rid but the beſt among us of the many obligations, by which nature and ſociety ſecure our attachment, and all that futurity can threaten, ſhall not be able to check his preſent madneſs.

Such, it would ſeem, is our native turbulence of mind, that, even in the higheſt ſtate of improvement, a certain degree of authority is neceſſary to keep us within bounds. Philoſophers

are as much ſlaves to their ſpeculations, in many reſpects, as puppets to the hand that impels them. Even tyrants, who ſpurn at the common laws of humanity, cannot wholly diſengage themſelves from other rules of conduct, which bind them ſtill more forcibly than thoſe they relinquiſh.

It is, therefore, a fundamental maxim in the conſtitution of human nature, that we have no real enjoyment of freedom, without previouſly ſuffering reſtriction. To give ſociety all the advantage of this principle, it ſhould firſt be applied while our minds are yet in a ſtate of infancy. Women, eſpecially, ſhould be accuſtomed to the earlieſt habits of ſubjection and obedience. They are ſeldom enſlaved, unleſs by the moſt worthleſs of our ſex; but neither does it ſeem the intention of nature, they ſhould openly at leaſt aſſume the lead. Habits of attention and deference to ſome one, whom they ought to conſider as their ſuperior, is, on this account, the very beſt introduction they can have to that ſort of life which moſt becomes them. Nor is there a more infallible method of fortifying their tender and delicate natures againſt all the croſs and untoward accidents of life. It produces, eſpecially, all that ſobriety of temper, and ſerenity of heart, in which, as in a fertile ſoil, the beauteous and benign graces of reſignation and humility

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ſpring up and proſper. In ſhort, you never ſaw a peeviſh, croſs, or fantaſtic girl, who did not owe her worſt diſpoſitions to thoſe under whoſe care ſhe ſpent her earlieſt years.

It is aſtoniſhing how ſoon children graſp at dominion, and how peculiarly unhappy, like all other tyrants, they generally ſeem in the very meridian of power! They never know ſo little either what they need, or what they would have, as when every one, and every thing, is at their command. This is a ſtate of mind to which no creature is equal. It intoxicates the ſtrongeſt, and who can tell how pernicious and deplorable its influence muſt be on the weakeſt? Thus abandoned to themſelves, their feelings are tinged with acrimony, and their tempers deranged by caprice. They are always teazing, and always teazed. Peace is a ſtranger to their breaſts, and they cannot bear to ſee others pleaſed while they are out of humour. Their little unruly hearts being perpetually diſtracted and chagrined, fancy aſſumes a direction in all their attachments and averſions, which it never after relinquiſhes. And who would not tremble for the unavoidable wretchedneſs of that child, who ſeems ſolicitous only to be troubleſome, and amuſed with nothing

that does not give uneaſineſs and diſturbance to others?

There are parents ſo abſorbed in the conceit of their own management, and duped by a ſelfiſh partiality for their judgments, that it is impoſſible to point out to them any error for which they have not a thouſand excuſes. They place a mighty ſtreſs upon the difference of their feelings; and while you admoniſh them to be diffident, and to turn an impartial eye to their improprieties, they deride your honeſty, and throw upon you the vulgar imputation of ſeverity and harſhneſs. They little think how very abſurd and deplorable the impertinences of their ſpoiled and petulant children appear to perſons of diſcernment, who are not blinded by a parent's fondneſs, and who ſcorn to affect a complaiſance, where they can only be filled with diſguſt.

What but this pitiful ſyſtem of female depravity, is the ſource of all thoſe freaks, vanities, and affectations, which, in all ages, and all ranks, have rendered ſo many of the ſex ridiculous? Why, as well before as after they have families of their own, are they ſo perfectly chimerical and romantic in their feelings and ideas, ſo melancholy and dejected under the common diſappointments of life, and ſo peculiarly reſtleſs and fretful even while

while gratified in all their wiſhes? The reaſon we all know. It is a ſcandal to human nature, and a ſtanding ſarcaſm on common ſenſe. It poiſons the ſprings of life, and renders thoſe feelings, which ſhould be the bleſſing, the very curſe of exiſtence. For whatever perverts the paſſions of their daughters, or intoxicates their fancies with giddineſs and pride, dazzles their riſing minds with the glare of faſhion, or inflames their tender affections with fictitious deſires, may be traced with certainty to the pernicious and ill-judged tenderneſs of mothers. It is with them preciſely as with plants and ſaplings of all kinds. They are healthy, beautiful, and good, in proportion to the ſtraightneſs of their growth; but the moment that begins to bend, knots and protuberances break out, and they fall a prey to rottenneſs and vermin.

Think, ye who have families, how it is with yourſelves, in what your domeſtic bliſs chiefly conſiſts, by what means things are made moſt eaſy to you! There is not one among you who will ſeriouſly ſay, that any part of your comfort in a conjugal ſtate ariſes from an unlimited indulgence of all your conceits, an obſtinate perſeverance in unhappy prepoſſeſſions, a ſullen reſentment of every inconſiderate expreſſion, a

diſſatisfaction with the circumſtances in which you are, a peeviſh miſconſtruction of the accidents that may befal you, or a ſpurning with fury at occaſional contradiction. You well know, that men in general are not to be driven, like an herd of cattle, or teazed, as puppies ſometimes are, into good-nature. Independence is one of the moſt valuable prerogatives of their nature, and no woman would wiſh to rob that man of it, for whom ſhe has any real regard. And, mere fools out of the queſtion, whoever does part with it, muſt in return, at leaſt, receive ſome equivalent. But petulance, croſſneſs, and levity, are qualities which no man, who reſpects himſelf and his own eaſe, would purchaſe at any price.

Nor, if dominion is your object, are theſe the means to acquire it. Whatever your charms, whatever your powers of pleaſing may be, they ceaſe to operate the moment you begin to ſcowl, or fret, or ſtorm. You are born to be ſheltered, protected, and cheriſhed, by one whoſe temper, for that reaſon, it is your duty, your intereſt, your higheſt honour, to ſtudy and preſerve. Your perverſeneſs, therefore, muſt recoil chiefly on yourſelves; and, amidſt your ſweeteſt enjoyments, prove a fruitful ſpring of bitterneſs and ſorrow. Inſtead of anſwering the purpoſes of a benevolent

benevolent Providence, you would alſo, on this ſuppoſition, act as an emiſſary of ſome malignant ſpirit, in blaſting his peace of mind, who, of all the world, ſhould be deareſt to you. For, if he has no comfort at home, where ſhall he find it? And woe unto her who can be eaſy, while he is croſs or diſſatisfied.

But the heart of the diſcontented, as well as that of the wicked, is like the TROUBLED SEA, WHICH NEVER IS AT REST, and inceſſantly CASTING FORTH MIRE AND DIRT. The mind that is low or vicious, unſettled in its deſigns, or ſordid in its purſuits, is ruffled, unhinged, and irritated by every thing. And the beſt of men may pity, but cannot long be fond of the woman, had ſhe all the charms of all the moſt lovely of her ſex, who is ſeldom or never cheerful, whoſe heart feels no ſenſations but thoſe of diſlike, who delights in nothing ſo much as in putting a bad meaning on whatever, by any means in the world, can bear it; who ſeems ingenious only to refine on her own unhappineſs, and to whom the mereſt trifles are a ſerious and perpetual cauſe of uneaſineſs.

Human nature, and eſpecially the female ſyſtem, is happily and wiſely repleniſhed with ſuch a variety of ſenſibilities, as are fully adequate to

all the purpoſes of ſocial intercourſe, or domeſtic life. Nor are there wanting, among the beſt and moſt accompliſhed of the ſex, who loudly complain of having more of this tender and delicate quality, than is always conſiſtent with their happineſs and eaſe. Their affections kindle at every thing. Timid to exceſs, and debilitated by an habitual indulgence of conſtitutional weakneſſes, their whole frames, as if tottering on the verge of diſſolution, are inceſſantly deranged by the moſt trivial ſhocks. The jarring of a door, the howling of the wind, the ſight of a frog or a mouſe, incident to almoſt any ſituation, frequently flings them into ſuch fits of perturbation, as ſeriouſly endanger their lives. So heavy is the preſſure of ſenſibility, which reſts eternally on their hearts, that they are literally on their guard againſt nothing. Always apprehenſive, they exhauſt their whole time in avoiding evils, which, originating in their own minds, do nevertheleſs perpetually haraſs their feelings, and daſh their joys. The leaſt indiſpoſition of body, the ſmalleſt accident in life, a reſtleſs night, a frightful dream, or a cloudy ſky, awaken all their anxieties, fill their heads with diſagreeable ideas, and their hearts with painful ſenſations; ruffle the ſweeteſt tempers,

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give a peeviſh ſenſibility to the fineſt natural diſpoſitions, and envelope every circumſtance, however agreeable, and every proſpect, however promiſing, with which they are connected, in one thick, ill-boding, impenetrable gloom. Perhaps the nerves of theſe unfortunate individuals may be of ſuch a peculiar texture, as no ſtate of mortality could better accommodate.—Their ſenſations are evidently too exquiſitely tempered for life, too fine and delicate for the "thou-"ſand ſhocks," which, in the preſent diſtracted maze of madneſs and impiety, muſt be felt; and, take them for all in all, they are much leſs qualified perhaps for earth than heaven.

This mental imperfection, ſo troubleſome and inconvenient to many valuable women, which converts their native gentleneſs into melancholy, their ſpirit or vivacity into impatience, and from which their fineſt ſentiments take an edge or colour, which heightens every calamity, and tinges every object with ſadneſs, is, notwithſtanding, ſometimes affected by thoſe whom nature has bleſſed with a make much more durable and robuſt. This is a ſtrange abuſe of thoſe imitative powers, which were given, not for putting you in poſſeſſion of the foibles and defects, but of the virtues and perfections of others.

And thoſe mothers but ill conſult the future felicity and utility of their daughters, who do not ſtudiouſly guard their juvenile affections againſt exceſſive refinement, and ſtill more againſt hypocriſy. To a man of feeling, extreme delicacy, in the partner of his life and fortune, is an object of great and conſtant concern; but a *ſemblance* of ſuch delicacy, where it does not really exiſt, is an inſult on his diſcernment, and muſt ultimately inſpire him with averſion and diſguſt.

Truſt me, Heaven could never have endowed you with ſo much ſenſibility, in order to make you ſullen and moroſe. How peculiarly unbeſeeming is a proud imperious temper, in a make thus exquiſitely feeble and elegant! Who would not be ſhocked to hear the ſweeteſt and fineſt voice venting the bittereſt language; to obſerve features, the moſt delicate and lovely, diſtorted with indignation, and eyes, fitted to diſcloſe and attract the deareſt feelings of the heart, ſparkle and redden with violence and rage!

Theſe are not the weapons with which Providence arms you. Nor do you ever ſucceed ſo ill in any of your ſchemes or deſigns, on our ſex, as when theſe are the means. You are bleſſed, in a degree far ſuperior to us, with all

all the moſt winning graces of humanity, and all the ſofteſt powers of perſuaſion. Your very forms are emblems of beauty; you have minds ſuſceptible of the beſt impreſſions, and capable of the higheſt embelliſhments: your manners inſenſibly exhibit the pureſt gentleneſs and affability, and the law of kindneſs dwells on your lips.

This, whatever you are, is but a faint deſcription of what nature meant your daughters ſhould be. But muſt not ſomething very different be the conſequence of their weak and infant minds operating without any regulation, proceeding on no principle, and pointing to no end? Nothing can be more volatile and eccentric than the feminine genius, or require ſo much attention and government. And this, if not done before the affections are miſplaced, the paſſions inflamed, the judgment miſled, and the heart addicted to folly or inſignificance, will never after be in your power. The traveller who begins his journey in a wrong path, knows not how far he may wander, to what dangers he may be expoſed, or where his deviations may terminate. In entering the pilgrimage of life, we run preciſely the ſame riſque that he does. Let once our ſubordinate propenſities become reſtive or burſt the ſphere aſſigned them by nature and ſociety, and

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no ſubſequent effort, either of ours, or of thoſe with whom we are connected, can poſſibly reſtrain them.

Speak, ye who know the world, and judge for yourſelves, from what you ſee. Are they who never felt a curb, equally feeling, and prudent, and reſpectable mothers and heads of families, as thoſe who did? A ſingle inſtance is no juſt exception to a general fact. You all know it is not. And were the moſt indulgent parents conſtant witneſſes of the wretchedneſs their inconſiderate fondneſs occaſions in families, and had ſagacity and candour enough to acknowledge the cauſe, they would curſe the day that they or their daughters were born.

Allow yourſelves, therefore, to be put in mind of this very tender, but intereſting duty. It is what you owe to Heaven, to your country, to your own hearts. Controvert not the gracious deſigns of nature, by making the worſt uſe of her beſt gift. Nor mar, through a tenderneſs which terminates in the deſtruction of its object, that excellence, which might, otherwiſe, become the maſter-piece of the creation.

The plan of God, in every line of the female form and character, is obvious, and ſuited with wonderful grace and exactneſs to all the exigences of

of ſociety. There is nothing, for example, on which the purity of morals depends ſo much, among all ranks, as the manners of women. The more theſe relax and degenerate, the more vicious and contemptible we unavoidably become.

It is with you, who have the charge of their earlieſt years, to make them what you pleaſe. And who can tell with what weight the malediction of poſterity may fall on the memories of thoſe, who, by a lenity pitiful in itſelf, and baneful in its conſequences, add to our many other national calamities, the extreme inſignificance and profligacy of thoſe with whom our only hopes of reſtoration are placed?

Is it poſſible you can remain inſenſible to the outrage, which this ſort of trifling with the deareſt concerns of your offspring, muſt do your own feelings? How can you reconcile the well known workings of maternal affection, with a conduct ſo materially and manifeſtly injurious to your children? Is it a regard for their welfare, that induces you to let them cultivate every habit, indulge every paſſion, practiſe every impertinence, and catch every vulgarity which can poſſibly hurt their minds, and debaſe their manners? or is it a ſufficient apology for adopting

ing means thus big with misfortune and misery, that such a system of tuition is agreeable to their own inclinations?

What would become of us all, were we thus treated by the God that made us? and you cannot love your children better than he does his. Yet he corrects them often, though never but in mercy. And they submit to all the disasters he inflicts, with a filial confidence in his fatherly concern. They learn to be candid and charitable, even by the blackest and falsest imputations, to which their very best deeds are liable; to be open and sincere, from the hypocrisy that so perpetually perplexes and injures them; to be temperate, by the poverty they suffer, and patient, by the hardships they undergo: and, different as it may seem from your conduct, we generally see those suffer most whom he loves best. But, for the same reason that your method is always condemned, his is always justified, by the event; since the greatest trials uniformly produce the greatest worth. Did not his own Son, and our Saviour, learn obedience by what he suffered? But, according to your way of thinking, how inexorably severe was it, to treat, with the most absolute dereliction, and heaviest calamity, one infinitely dearer to him than

than all creatures, and all worlds; one who did always the things that pleaſed him; one who had no will, who knew none, but his; one who loved whatever he loved, and diſliked whatever he diſliked! And dare the fondeſt parent of you all pretend more value for your child than he had for his? or will you ſuppoſe all this done without the wiſeſt intention, or think the character of Jeſus no better for what he ſuffered? or ſay, your daughters are not the worſe for being ſaved ſo officiouſly by thoſe kind reſtraints, and that ſalutary ſubjection of mind, on which ſo much of their future welfare depends?

DOMESTIC ATTENTION.

YOU muſt all admit, that the well known importance of the female character, to every poliſhed ſtate of ſociety, gives it an obvious and immediate claim on all our diligence and ſolicitude. Direction or aſſiſtance, in the education of your daughters, is, conſequently, one of the beſt and kindeſt offices we can do you.

At the ſame time, it is a ſubject, we are ſenſible, but little adapted to pleaſe thoſe who think themſelves above advice, and on whoſe minds and lives no advice has ſo little influence as that which has the improvement of the heart for its object. It is a ſubject, which all who treat their deareſt offſpring with the crueleſt indulgence, cannot but hear and recollect with a mixture of reluctance and pain. It is a ſubject, which thoſe eſpecially, who fancy virtue to be ſomething extremely different from the daily occurrences of common life, very ſagely conclude to be wholly out of our ſphere. It is a ſubject, which, notwithſtanding, ſtrikes me as one of the moſt laſting, intereſting, and univerſal conſequence.

All

All virtues, all vices, and all characters, are intimately connected with the manners, principles, and diſpoſitions of our women. We are literally as much theirs by culture as by birth. They are the firſt to receive us from the hands of our Maker, and their hearts, from the moment we are born, are totally abſorbed in our welfare. On them our tendereſt cares devolve, and it is not uncommon to incorporate their vices and diſeaſes with the careſſes we ſhare, and the nouriſhment they give. From them we have all our firſt, livelieſt, and moſt operative impreſſions; and the man who regards them without reſpect is a monſter. It is hard to ſay how much the feelings and conceptions of our minds, as well as the organization of our bodies, may be affected through them. Our conſtitutions are peculiarly faſhioned by theirs. It is rare, at leaſt, that a very ſickly mother produces an healthy child.

In ſhort, with women the education of all the world begins, and in education all depends on a proper beginning. Our manners, our taſtes, our pleaſures, whatever contributes to make our lives joyous and happy, originates with them, So that to ſecure the morality of after-ages, and render poſterity ſuperior to us in every thing great and praiſe-worthy, we ſhould bend all our talent and

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and attention to the formation, purity, and perfection of the female mind.

The power of habit has been long acknowledged, and is but little underſtood. It may well aggravate, but never can extenuate the demerit of vice. Blameable as parents are, in not correcting the foibles of their children, theſe foibles are not the leſs criminal when matured into faults. We are individually endowed with reaſon and conſcience, that we may judge for ourſelves, and act by our own wills. And this is the firſt and moſt material uſe we can ever make of theſe powers.

It is ſhameful to have no principles of our own, to be enſlaved by the opinions of others, to overlook, even in trifles, the everlaſting diſtinction between right and wrong, or to indulge ourſelves in thinking, or feeling, or doing that which we know is improper. Bad habits, to be ſure, are extremely obſtinate; and thoſe by whom young minds imbibe them, are guilty in proportion to the degree of miſery they are calculated to produce, and the very few chances they allow of amendment. But all virtue ſuppoſes, on our part, the moſt unremitted exertion; and age is never ſo properly ſpent as in atoning for the irregularities of youth.

Were

Were it not for theſe, and the various temptations that ſurround us, the reduction of pride, and moderation of paſſion, and all the duties of humility and ſelf-denial, were unneceſſary.

Bleſſed and fortunate are thoſe daughters, who owe to a worthy and regular education the ſweeteſt diſpoſitions, and the pureſt minds; but how much more reſpectable and meritorious are they, whoſe virtues are ſolely their own acquiſition?

You may often ſee girls, at a certain age, become all at once thoughtful, grave, and reſerved. And this, perhaps, is one of the moſt critical periods in the progreſs of female improvement. Ideas are then conceived, ſentiments felt, and opinions formed, that may ruin them for life. It is now, eſpecially, that the beggarly and abject propenſities of indolence and ſloth ſtruggle for the maſtery. And theſe, of all others, becauſe moſt inveterate, are moſt to be dreaded. The infinite ſwarm of fancies, chimeras, and imaginary evils they propagate and mature, are the greateſt, the moſt laſting, and moſt unconquerable enemies of female quiet.

The intervals of domeſtic attention will always be numerous and unavoidable; and by what other means than an active diſpoſition are theſe to be laudably employed, and turned to permanent advantage?

vantage? It is wonderful, for want of this, to what a world of inſignificance the lives of multitudes are devoted.—What is it in which we do not rather engage, than ſubmit to be the victims of a liſtleſſneſs more intolerable than pain itſelf? Yet, in this ſenſation, horrid as it is, all the luxury of eaſe unavoidably terminates, and frivolity, or ſcandal, or gaming, are its certain conſequences.—But tell me, ye who know, and are judges of character, what truth, or candour, or honeſty, or ſimplicity of heart, can be expected in the neighbourhood of ſuch habits? Yet theſe are habits, which, under a variety of diſguiſes, everywhere prevail.

But, there are not wanting, perſons who vindicate purſuits like theſe, on this moſt worthleſs principle—that they know not how otherwiſe to occupy, or get rid of thoſe hours, which hang ſo heavily on their hands. Have they then no duties to perform, no buſineſs to attend, no object to purſue, nothing to do, but to loiter, and doze away, in the moſt contemptible inſipidity, the ineſtimable bleſſings of time and life; as if they were made rather to breathe and rot, than live and labour? or, ſince they muſt not be unemployed, as if the worſt things were more ſuited to their taſtes and inclinations than the beſt;

beſt; or, as if happineſs conſiſted in indolence and diſeaſe, rather than activity and health?

As, therefore, you value the future welfare of your daughters, in body, mind, and eſtate, keep them always active and employed. Nature, indeed, ſeems to have meant them for the ſtill ſcenes of retirement: but ſedentary habits, in the extreme, are fatal to thouſands of them. They inevitably debilitate all the powers of action, produce a moping, melancholy, and romantic temper, foſter diſpoſitions of the moſt inſufferable fluttiſhneſs, petrify the heart with ignorance and inſenſibility, and are a ſource of more female complaints and inquietudes, than almoſt all other cauſes put together.

Reſt is the natural prerogative of age, motion the duty of youth. And the whole beauty of life conſiſts, in acting well our part, on theſe important ſtages. Buſineſs, well directed, is an antidote to almoſt every evil: while idleneſs may be conſidered as the prolific parent of all the improprieties, elopements, or crimes, which blacken the annals of the female world.

Think not, however, you acquit yourſelves ſufficiently on this head, by ſtimulating your daughters to the vulgar employments of their ſex; or that their habits of induſtry can be much improved by loitering in thoſe ſeminaries of vice and

inſignificance, where they acquire nothing but the foibles, inſipidities, and delirium of their betters. Theſe are by no means the capital concerns of female life, and for that reaſon are improperly made the firſt or leading objects in female education. A very ſhort time may render the dulleſt of them abundantly expert in whatever they need of this ſort. And where is the utility of cultivating, with ſo much aſſiduity and labour, habits or arts not eſſential to happineſs?

At a certain time of life, there is but little reaſon to guard them againſt inactivity. Nature, invariably attentive to her own intereſt, ſeldom ſuffers thoſe ſprings, on which ſo much of her well-being depends, to continue long unexerted. Your only buſineſs, then, is properly to time and point their movements; and the more of plan and preciſion you give them, the better. Never allow your daughters, unleſs you would have them diſtinguiſhed for every contemptible quality, to be capricious in their preferences, or deſultory in their method of purſuing them, volatile in the humours and paſſions they diſcover, or dilatory in accompliſhing any of their ſchemes, inaccurate in their deſigns, or careleſs in the execution. Suffer them not to be buſy without an object, to work without contrivance, or act, or ſpeak, or even trifle without principle.

Family

Family affairs are by far the moſt proper objects to engroſs their minds, or occupy their talents. This is their natural province. Here they are made to ſhine and preſide: and he is a fooliſh or worthleſs huſband, who ſhews the leaſt inclination to juſtle them out of their ſphere. But how pitiful is the wife, who by ignorance or inattention, an obſtinate ſtupidity, or a flatternly temper, renders even this abſolutely indiſpenſible!

You can never make them good houſe-wives without attaching them early to the houſe.—Make home agreeable to them, and they will never wiſh to leave it. The great ſecret of working effectually on their tender natures, is to keep them in perpetual cheerfulneſs and good humour. Impoſe no taſks, but by way of conferring an obligation. Be peremptory in all, but uſe an air of forbidding authority in none of your requiſitions. Where you cannot lead, it would be madneſs to think of driving them. It is not the reputedly rigid and ſevere, but your over indulgent parents, who ſtrike and teaze their children moſt, and who by that means incur, in their turn, their greateſt negligence, diſlike, and diſreſpect. For the vulgar, intemperate fondneſs of mothers, like the impertinent familiarity of friends, invariably

breeds contempt. Deprive your daughters of no harmleſs enjoyment in your preſence, which they can have out of it. They will think with pleaſure of being old, when they ſee you ſo unwilling to forget you once were young.

Thus comfortable at home, few allurements can tempt them abroad. And it will be much for your credit, as well as happy for them, that they are always more diſpoſed to entertain than to viſit. Hoſpitality is one of the ſweeteſt, moſt amiable, and moſt captivating, of all the domeſtic virtues. Nothing can be more graceful and becoming in the young and the beautiful, than all thoſe pleaſing cares and attentions which originate in a generous ſolicitude to oblige. Where theſe are wanting, ſelfiſhneſs, reſerve, or haughtineſs, or ſome dull, dirty, or teſty peculiarity, which ſuſpects inſincerity in every profeſſion, hypocriſy in every character, and deceit under every poſſible appearance, uſually predominates. Though it happens not a little fortunately to the prudiſh dupes of this narrow-hearted principle, that, while they make others keep their diſtance, they afford them ſome ſatisfaction, in their turn, by being obliged by ſyſtem to keep their own*.

* Swift.

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The beſt way, therefore, to give your children a ſuperior and oppoſite turn of mind, to make them eaſy and affable, frank and condeſcending, generous, hoſpitable, and open-hearted, is, to rivet their young and ardent attentions wholly on domeſtic concerns. Initiate them thoroughly in this ſcience, repleniſh their little hearts with theſe virtues, and no accident or calamity can henceforth tarniſh their health, their beauty, or their worth. Leave them ignorant or incapable of nothing, which can in the leaſt degree adminiſter to the convenience or comfort of thoſe whoſe happineſs may hereafter depend upon their care. The habits thus acquired, under your inſpection, will never forſake them.—And when fortune, friends, and youth, with every other temporary and exterior excellence, are all no more, this, like that Heaven which beſtows it, will be a pleaſure to themſelves, and a bleſſing to all around them.

Should it even be their lot to be ſervants, they will then accommodate themſelves to the will of ſuch as employ them, with fidelity and aſſiduity. In wedlock, their prudence and delicacy may probably preſerve the hearts of their huſbands; their economy muſt certainly prove an inviolable ſecurity of their property.

Such is the woman your daughter may become. The inſignificance of a fribble, ſhould ſhe have the miſery to be plagued with one, may pique her pride, and his contumely inſult her merit, but ſhe has ſenſe enough to conceal her contempt for the one, and meekneſs enough to bear the injuries of the other. Her ſervants, if ſhe has any, regard her with confidence, becauſe ſhe treats them with humanity. Her commands are never neglected by thoſe whom ſhe never ſlights. Her children poſſeſs her kindneſs, and return it. She loves them without weakneſs, and corrects them without anger. Her fondneſs for what ſhe wiſhes them to be, blinds her not to what they are. How endearing and delightful all her domeſtic attentions!

What makes her ſuch a comfort to her family and friends? She is never ſo happy, never ſo much in her element, as in doing ſome kind, obliging, or good-natured action to one or other of them. Wherever there is an aching head, or an aching heart, you ſhall always find her buſy, like ſome heavenly or benignant ſpirit, adminiſtering relief; and her inexpreſſible tenderneſs, in moſt caſes, is a more univerſal catholicon than all the noſtrums which fear, phyſic, and folly, have hitherto impoſed on the world. Solicitous for

for the welfare of all, all have a grateful ſenſe of her goodneſs. The order which reigns in her houſe, is but a picture of her own beautiful and harmonious mind. Few accidents take her unprepared, interrupt her arrangements, or affect her equanimity. She ſees and alleviates every diſtreſs, removes every inconvenience, rectifies every miſtake, and reconciles every difference.

Ye libertines, who have no intereſt in ſuch a treaſure, what are all your lawleſs, dear-bought enjoyments, compared with thoſe which a man of ſenſibility and principle receives from the tenderneſs and affections of a wife like this! Who would not wiſh to be united to ſuch perfection? What huſband would not triumph in an acquiſition ſo ineſtimable? What daughter would not regard her maternal accompliſhments with a mixture of emulation and gratitude?

DILIGENCE AND ACTIVITY.

THEY whoſe minds have no concern in any thing they do, are but ſlaves of habits they never formed, and of paſſions they never felt; the awkward puppets of cuſtom, or popular prejudice.—No excellence was ever acquired by a paltry ſubjection to vulgar or faſhionable maxims and modes.

It is the abject dread of ſingularity which keeps all little minds ſo perpetually ſtarch and inſignificant. They dare not diſſent from the general manners of the world, however contemptible or flagitious. They have neither underſtandings to diſcern, nor hearts to feel, that the leading policy of all vice is to render every rival virtue unfaſhionable. And, with an ignorant and profligate majority on her ſide, ſhe has it not only in her power to carry the worſt meaſures, but to fix an indelible ſtigma on the beſt.

Thus, nothing can be expected from female education, while it continues ſo much matter of mere form, as it is but dullneſs, inſipidity, or worthleſſneſs. Yet they who have it for their expreſs buſineſs to expoſe, and cenſure, and correct every moral impropriety, are ſtill moſt unaccountably

ably ſhy in meddling with this. And now, from the indifference of ſome, the timidity of others, and the falſe delicacy of many, the ſubject is become ſo ſtrange, not to ſay uncommon, or new, that there is no treating it profeſſedly, without an appearance of affectation. It has hitherto been rejected, for the very reaſon that ought to have determined the choice of it; and it is with it as with moſt other things, the leſs reliſhed that it is ſo neceſſary.

Infancy, we all know, is the only period which unites levity with innocence, enlivens the fancy with the full conſent of the judgment, and ſwells the heart without any danger of remorſe. It is then, chiefly, that every particle of the ſyſtem is alive, and that nature, by inceſſantly prompting to action, points out the means of moſt effectually ſecuring her progreſs and perfection.

All young minds are characteriſtically impetuous, unawed by dangers, which they never felt, ſuperior to difficulties which they never encountered, and in every circumſtance and purſuit full of ſpirit and enterprize. It is by this generous and commanding principle, that all the members of the body acquire ſtrength and readineſs in the habitual diſcharge of their reſpective offices; that the various faculties of the mind open and im-

prove; that hope is inſpired and preſerved; and that every latent ſpring of activity becomes elaſtic and operative.

Whatever therefore tends, however remotely, to impede or mar this harmonious movement, is a violation of nature, and deſtructive of her original eſtabliſhment and deſign. Every part of the human frame is fabricated with the moſt admirable wiſdom, and directed to the moſt manifeſt utility. And nothing can poſſibly interfere with ſuch an exquiſite arrangement, which is not hoſtile to the benevolent intention of its Maker.

Idleneſs has been univerſally reprobated by all the world. It is a maxim in the Chineſe government, * "That if there be a man who does "not work, or a woman that is idle, in the "empire, ſome individual muſt ſuffer cold or "hunger."

The Athenians puniſhed idleneſs by law, and empowered their magiſtrates to examine in what manner the people ſingly ſpent their time, as well in private as in public; not only that none might live by unworthy occupations, but chiefly that all might continue in conſtant employment.

* Blackſtone.

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Though youth be an age of giddineſs and diſſipation, it is now that the tender attention is moſt capable of a proper direction. And whatever women are to do, or become, depends in a great meaſure on the feelings then indulged, and the diſpoſitions then acquired. How many are the ways, on their firſt ſetting out, of hurting their weak frames, and furniſhing them with a ſtock of ill health; and blaſting, without intending it, all their ſubſequent utility and comfort!

Of theſe, perhaps, none is more fatal, or calculated to have a more univerſal and immediate effect, than that ſort of indulgence and pampering, which encourages ſloth, and checks activity. For this is always the natural conſequence of eating, or ſleeping, or reſting too much. That child is by no means in a good ſtate, either of body or mind, who diſcovers a frequent inclination to loiter. It is a more alarming ſymptom, perhaps, than any other. It indicates a complication of the moſt dreadful diſorders, and, as ſoon as obſerved, merits a ready and deciſive remedy.

Suppreſs not, I conjure you, any of thoſe tender and amiable feelings, which, for the wiſeſt purpoſes, mark eſpecially the maternal character. No monſter can be more perfectly and univer-

ſally ſhocking, than either father or mother wholly without them. The human heart is everywhere happily and wonderfully touched by the minuteſt concerns of infancy. Helpleſs innocence is one of the tendereſt and moſt generally intereſting conceptions we form. No good mind was ever long indifferent to the harmleſs inſinuating prattle of children. Indifference to them indicates a criminal inſenſibility to the firſt and deareſt regards of nature, and is an infallible mark of ſtupidity or depravity. From this imputation, however, it is but juſtice to acknowledge your ſex to be much freer than ours. But, from either, there is ſome danger in too much ſecurity, as well as in too much indulgence; though, of two great evils, the laſt is moſt to be avoided, ſince the child, hardily brought up, ſo generally turns out a better member of ſociety, than one ſpoiled by an exceſs of tenderneſs.

In this particular, perhaps, the peaſant and the philoſopher are equally diſpoſed to continue the dupes of their feelings. You never can correct that fondneſs for your children too frequently and effectually which blinds you to their faults, pampers their appetites, humours their inclinations, trifles with their taſtes and attachments, gives a looſe to their paſſions, or rivets their habits of ſelf-love and

and confidence. While theſe minutiæ are not obſerved and checked with ſteadineſs, they keep the whole family in perpetual uneaſineſs. Their humours become capricious and unmanageable in proportion as conſulted and indulged. Peeviſhneſs and petulance are the natural conſequences of inceſſant fondneſs. Their expectations enlarge, and their demands encreaſe, by your eagerneſs and diſpatch to gratify them. The more you oblige, the leſs will they ſeem obliged.—They are then not governed by you, but you by them; and all your pleaſures or enjoyments muſt unavoidably be ſubſervient to theirs. The law is not what you, but what they would have it to be. This ſhews how much you think them the only judges of what is beſt for them. You, to whom they owe ſo much, are therefore generally treated moſt diſreſpectfully. Nor is it too much, but too little correction, which makes them ſo very undutiful as they often are. Univerſal and unremitting attention ſwells them with ſuch flattering ideas of their own importance, as they ſeldom or never forget. In caſes where they ought not once to heſitate, why bribe and coax, to make them imagine they confer a favour, when they only do their duty? How can they have any ſenſe of obedience while under no ſort of

reſtraint; or yield to any, while all ſeem ſolicitous only to yield to them? This pernicious and abſurd conduct, you adopt for no other purpoſe, but to ſoothe and gratify your own habits and feelings, at the cruel and laſting expence of theirs. They begin much earlier than you imagine to make obſervations, and ought for that reaſon to be made acquainted, as ſoon as poſſible, with the utmoſt value of every indulgence. Little, however, do they, thoughtleſs innocents! reflect, that whatever moſt pleaſes now, may be ultimately of the moſt forbidding and pernicious quality; that the wants thus ſoon and ſedulouſly cheriſhed, may become a diſeaſe as infectious and incurable as the plague; and that, to the vain and viſionary impreſſions, thus early and deeply imprinted on their tender minds, they may probably owe the moſt teazing and inveterate inquietudes of life.

Soundneſs of body and mind is often ſacrificed in this manner to a falſe, capricious, and contemptible tenderneſs Indolence is one of the plagues by which vice conquers, and death depopulates the world. It operates like thoſe poiſons which are agreeable to the palate, at the ſame time that they lacerate the vitals. It deſtroys the appetite, or creates a falſe one; and, by

by lulling one part of the ſyſtem always to reſt, keeps the other always uneaſy. So that food ceaſes to nouriſh, ſleep to refreſh, or any of the ſenſes to enjoy, undiſturbed, its proper object.

Then the humours grow thick, and ſtagnate for want of motion to warm and dilate them; the muſcles ſtiffen, becauſe deprived of their neceſſary moiſture; obſtructions take place, which produce weakneſs and irregularity in every animal function; the general circulation is impeded, and nature, no longer able to diſcharge the morbid matter, which conſtantly accumulates from all her imperfect operations, gradually ſickens and expires.

By ſome ſuch progreſs, more than any family taint, moſt chronic and incurable diſeaſes are encouraged. And the human conſtitution is uniformly ſuſceptible of thoſe injuries, in proportion to its delicacy. But they are eaſily ſeen and traced by the leaſt diſcerning, as they happen every day, in every place, and under every eye. And there is not a mother among a thouſand, who has it not in her power to prevent them, by ſuch an attention to the manners and propenſities of her daughters, as may ſecond the

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ſalutary exertions of nature, and ſupport the vigour of life.

It were impoſſible, however neceſſary, to enumerate all the bad conſequences of a ſlothful temper. Nature has nothing to encounter ſo perfectly oppoſite to all her purpoſes, and deſtructive of all her principles. Lazineſs in our ſex is obvious to all, and cenſured by all; and, from the peculiar infamy it occaſions, not in every caſe incurable. But yours often lurks under the moſt ſpecious ſemblances, and, when known, excites a reprehenſion too tender to be of much uſe. And you have little chance of amendment in thoſe things, which, inſtead of being reprobated as faults, are only pitied as misfortunes.

Few men, however, will be fond of truſting their property, or families, or deareſt concerns, with her, whom they know to be thriftleſs. And you, who wiſh your daughters eligibly ſettled in life, would do well to begin by making ſure of this moſt eſſential preliminary. For, to a man of ſterling ſenſe and diſcernment, who marries ſolely to be happy, and enjoy, unmoleſted, all the luxuries of domeſtic retirement, a frugal diſpoſition, attended with activity and diligence, will afford much more ſolid and ſubſtantial content, than a large fortune.

Though

Though all other things were out of the queſtion, their virtue and innocence are never to be forgotten; and this, of all the means in the world, ſeems moſt likely to ſecure it. The progreſs is eaſy and natural. A ſlothful perſon is always filthy, and frequently worthleſs. It is from want of care in ourſelves, or others, that our perſons are dirty, or our minds deformed by vice. And who can expect that ſhe, who deigns not to keep herſelf clean, will be at the trouble to make herſelf good? Surely the one requires infinitely more attention, and vigilance, and circumſpection, than the other. And the ſlattern, who is conſtantly praiſing her purity of mind, as an apology for a habit not ſo eaſily hid, may affect to have as many virtues as ſhe pleaſes, but we all know there is one vice to which ſhe is under no ſort of temptation.

Active habits ſhould not only be early formed, but properly directed. Curioſity, the great maſter ſpring of all knowledge and improvement, is never ſo thoroughly awake as in the lively and ſtrong. But that which regards the conduct and miſcarriage of others, is worſe than none, as it is the low-born humour only of little venomous minds, who, like waſps, always hang about the ſweeteſt flowers, and faſten their ſtings in the tendereſt

tendereſt ſtems. Whenever this happens, by ſome ſtrange miſmanagement, to be the ruling paſſion of a girl, it is obvious what ſort of a woman ſhe muſt inevitably become. Envy, eſpecially at this time of life, contracts the underſtanding, as well as the heart, and precludes for ever, every liberal feeling and idea.

Why is the ſex ſo frequently charged with habits of detraction, as if ſlander had no other emiſſaries? Few mothers are at ſufficient pains to check the beginnings of it in their daughters, who are generally very free in making, and as free in communicating their remarks. But it is literally true in their caſe, whatever it may be in that of others, that if calumny had no ear, it would ſoon loſe its tongue. For to liſten to their little miſchievous tales, which are generally a ſhocking medley of truth and falſehood, in but a ſingle inſtance, is to encourage them in a trade, from which they can never derive any thing but abhorrence and contempt. Why not, then, enjoin them, while yet your injunctions have any weight, never to utter a ſyllable in your hearing, but in praiſe of ſomething laudable? What title have they to pronounce on the merit or demerit of actions, who are by no means competent judges either of what they hear or ſee?

It

It is the more neceſſary to mention this particular, that you generally find it connected with the moſt invincible vices and follies. Ignorance and malignity are the hideous parents of calumny and ſarcaſm; and ſtupidity and ſpleen, the moſt wanton impertinence, and unmeaning ill-nature, the hereditary diſeaſes of this monſtrous breed. Great natural parts are often buried under the groſſeſt vulgarity, and the ſtrongeſt minds, on ſome occaſions, exhibit peculiar depravity. But where knowledge and virtue are happily united, it is rare to meet with any thing really illiberal. Indeed, all prejudice and ſecret cenſure reſult from want of thinking.

Whatever belongs to character, is connected with ſuch a complication of circumſtances, that there is no ſeeing it thoroughly, or examining it fairly, without the keeneſt, cleareſt, ſteadieſt, and moſt delicate diſcernment. And no worthy, well-informed, or humane woman, can ſtoop to buſy herſelf in ſuch paltry and vile enquiries, as have no other tendency, than to add to the infamy of the worthleſs, or hurt the credit of the abſent.

Then, as you prefer the moſt ſolid and agreeable, to peeviſh, inquiſitive, and cenſorious tempers, keep your young and delicate charge perpetually

petually engaged in ſome laudable and important purſuit. Give her no time, opportunity, encouragement, or example, to meddle with aught in which ſhe has no concern, unleſs you wiſh to render her negligent of that in which ſhe has the greateſt.

How infinitely more amiable and becoming is it in thoſe whom Heaven has deſtined to be the ornaments and ſweetners of human life, to forgive than to condemn, to protect than inſult, to ſoothe than to ſlander! Permit your daughters to tell you, and one anotner, all that can be of ſervice, but nothing that cannot; nor ſuffer them, on any pretence, to circulate tales to the diſadvantage of others, which, for aught you know, may be falſe; to credit reports founded in malignity; to open their doors to tale-bearers, or their ears to officious whiſperers. Above all, caution them ſtrictly againſt letting what they hear by accident tranſpire by deſign.—Tell them how ſweet and laudable ſentiments of pity and commiſeration are, when ſuitably and ſeaſonably expreſſed; and how harſh, diſcordant, and ſhocking, thoſe of indifference, or anger, or obloquy, to a timid or an aching heart.

Do you not all deſire your daughters to be as eaſy and comfortable as life can make them? Now

Now think on the happieſt perſons you know. Inſpect their manners and feelings with all the minuteneſs and accuracy in your power. Leave not one circumſtance in their lives, or ſentiment of their hearts unexplored. And you will then find they have the leaſt trouble in their own minds, who give leaſt to others, to whom time is leaſt tedious and irkſome, on whom the common objects of vulgar attention have leaſt influence, and by whom the duties of life are leaſt neglected.

So many and important are the obligations we have to diſcharge, that they are culpable, who can catch themſelves unoccupied but for a moment, without confuſion. In truth, no indolent perſon ever was, or could bear to ſee others happy. On the contrary, thoſe who are virtuouſly employed are always contented and cheerful. Their minds are ſolely engroſſed by their own affairs. They have no time to pry into the ſecrets, or to perplex the concerns of their neighbours.

It is exerciſe that ſoftens all their cares, leſſens all their troubles, and heightens all their enjoyments. This is the true philoſopher's ſtone, which extracts ſweet out of bitter, and gold out of droſs; and operating on the heart like a charm, turns labour into reſt, ſickneſs into health, pain into pleaſure, and ſorrow into joy. Were it not for

for this, their palates could not reliſh ſo keenly, nor their appetites return ſo regularly; or they could not ſleep ſo ſoundly, or be ſo healthy, or in any reſpect ſo uſeful, and patient, and pleaſed in every ſituation, and with every thing, as they are. But life affords them an object, for which they think it worth while to live. And their emblem is that of a clear and lively ſtream, which never ſtagnates, but which, however intercepted, perſeveres in the ſame direction, and ſtill keeps pure and running, till loſt in the ocean.

Employment, thus properly ſelected, will divert the attention of your daughters from a multitude of thoughts, which, however pernicious, early obtrude themſelves. Without all the nameleſs delicacies and graces of modeſty, your ſex were inſipid and worthleſs; but theſe are the ſalutary effects of an open and lively, not of a cloſe and moping temper. There never was a girl addicted to ſoft and ſolitary habits, who did not either become the dupe of romantic deluſion, or an eaſy prey to ſeduction. And idleneſs is an evil, from which I would guard my daughter as I would from the peſtilence, or any other deadly infection.

Remember, however, a prudent mother will render work of all kinds rather a pleaſure than a burden.

burden. Permit them, on no occaſion or account whatever to leave any thing you deſire them to do undone, imperfectly done, or not done with all the ſkill and ability they are capable of exerting. It is by laying aſide their labours unfiniſhed, or careleſsly performed, that habits of ſluggiſhneſs are contracted, that they become negligent and ſlovenly in every thing, that their minds are without taſte, and their conduct without order. Nor create, in their growing diſpoſitions, an averſion to that which is ſo indiſpenſible to their happineſs. Never teaze, where you can accompliſh your end by ſoothing; nor affect to command, where it is neceſſary only to adviſe; but ſuffer not them, in any thing, to aſſume the ſuperiority, otherwiſe all is ruined. Yield but in the leaſt particular, and they will inſiſt on the ſame compliance in the greateſt. Let your authority be leaſt obvious, wherever their exertions are moſt indiſpenſible. Their diligence will relax, the moment they perceive you ſet them a taſk. There is no managing them without reſtraint, but it cannot be impoſed with too much judgment and delicacy. Bind them to your purpoſes by every poſſible expedient; but your influence will be rather a curſe than a bleſſing, unleſs you can make them in love with their

their chains. They ſhould have no will but yours. And the great ſecret of uſing it with diſcretion is, to make them obey from choice, not from compulſion.

ECONOMY.

PRISONS, of all other places, exhibit a group of objects the moſt affecting to a good heart. There a variety of innocent and reſpectable characters may be daily ſeen, languiſhing under all the rigour of confinement, and all the wretchedneſs of penury.

My ſituation, ſome time ago, gave me frequent opportunities, in company with a few companions, of viſiting and contemplating this moſt melancholy ſcene. Among all we then ſaw, none of them engaged our attention ſo deeply, as a priſoner of an aſpect and manner ſingularly characteriſtic. He was nearly a ſkeleton, and looked the very picture of ſadneſs and want. Yet, in all this diſtreſsful extremity, nothing about him had the appearance of meanneſs. Indeed, the notice he always took of us, his concern for his fellow-ſufferers, and every other part of his conduct, diſcovered uncommon manlineſs and ſimplicity. It was remarkable, that, while his companions in miſery kept teazing every one for money, he never did. This diſpoſed us to exert ourſelves, and make up a little ſum for him. When we begged his acceptance

of

of it, we ſignified, at the ſame time, a deſire of hearing how he had been reduced.

" My ſtory, ſaid he, is but ſhort, and has no-
" thing in it that is very extraordinary. I was the
" only ſon, and conſequently the ſole heir of rich
" and reſpectable parents, who gave me a liberal
" education, and left me in poſſeſſion of an ample
" fortune. I married the daughter of a reputable
" citizen, who, from his mode of life, was
" thought very wealthy. His family, who knew
" nothing of his affairs, were accuſtomed to live
" in the greateſt ſplendor. My wife had a
" thouſand amiable qualities. There are few
" genteel accompliſhments in which ſhe did not
" excel. Her ſweetneſs of temper endeared her
" to all who knew her. Her vivacity never for-
" ſook her, and was always pleaſing. No heart
" was ever more tender, more generous, or more
" uniformly alive to all the delicacies of conjugal
" affection, than hers. Yet, what with the ex-
" treme ſenſibility of her nature, the ſuperfluity
" in which ſhe was bred, and her peculiar fond-
" neſs for every ſpecies of faſhionable gaiety and
" diſſipation, her habit of ſquandering was un-
" conquerable and unbounded. She always had
" what money ſhe wanted, and ſpent it as ſhe
" pleaſed—for my heart never permitted me to

" lay

" lay her under the leaſt reſtraint. Her extrava-
" gance, however romantic and diſtreſſing, aroſe
" from principles originally good, but ill directed.
" Nor could I retrench her expence, without oc-
" caſioning ſuch a ſhock, as might have injured
" her health. The moment I was involved, I
" ſtretched every point to keep it from her know-
" ledge. I had ſtill great expectations from her
" father, in whoſe hands the whole reſidue of my
" property was now lodged. My ſituation ſoon
" became too critical to be much longer con-
" cealed. But, in one fatal day, he failed, and
" I was at once arreſted, and ſtript of every thing.
" My poor wife never left me, and never re-
" covered the illneſs occaſioned by our misfor-
" tune. Often did theſe walls, and theſe wretches,
" witneſs her lamentations. At laſt ſhe grew
" quite frantic, and expired in my arms, mut-
" tering, with her laſt breath, curſes on a con-
" duct that had ruined me."

This anecdote is meant as an introduction to ſome further advice on the education of daughters. And that ECONOMY, which it points out, is, in fact, one of the beſt, and moſt neceſſary leſſons you can teach them. With a little ſeaſonable care and attention, what a world of misfortune and miſery might often be avoided! for the gid-

dineſs ſo frequently and haſtily cenſured in the ſex, is not a natural, but adventitious quality; not an original defect in the frame of their minds, but the obvious conſequence of an unprincipled education.

What can be more amiable, and exemplary, in the miſtreſs of a family, than to ſee her wiſely and readily ſupplying all the wants of thoſe who depend on her aſſiſtance; diſcharging, with ſteadineſs and equity, her ſeveral domeſtic claims; diffuſing, by every word ſhe ſpeaks, and every thing ſhe does, a ſpirit of moderation and decency in all around her: and through all her conduct, and on all occaſions, giving practical lectures, and affording proofs of frugality, without parſimony; and generoſity, without extravagance?

Such a perſon knows how to hit the happy medium between meanneſs and oſtentation, plenty and ſuperfluity, delicacy and refinement, liberality and exceſs. This beautiful, and well-corrected temper of mind, is her beſt ornament at home or abroad. It affects her whole arrangement, and regulates the minuteſt of her actions. She is not tawdry within, nor the ape of folly and finery when ſhe goes out. The diſpoſition of her furniture, whether ſuperb or ordinary, is happy and commodious.

commodious. She ſuffers nothing to be laid or continue out of its place. Her conduct is the reſult of thought, not of levity. She does nothing at random, her very pleaſures are ſelected with taſte, and indulged on principle; and all her words are few, and well ordered.

But let me beſeech my fair readers to remember, this invaluable and accurate diſpoſition is not produced from chance. You may as well expect wealth without toil, health without care, or life without ſuſtenance, as frugal women of undiſciplined daughters. There is what may be called an entering into the ſpirit of every action, without which it can never be done well. We muſt be thoroughly in earneſt, before we can do any thing but trifle. What acquiſition in trade, or ſcience, does not ſuppoſe a certain degree of diligence and application? Virtue of all kinds ſeems the only thing in the world we think either of acquiring without induſtry, or keeping without practice. Thus, under the ſteady influence of intereſt, what perſon does not act with ſpirit, or is not on his guard againſt impoſition, or will not exert every nerve in ſupport of his credit, or indulge the negligence of others, to his own injury? Inſpect the whole complicated buſtle of life, and ſay, by the energy of this ſingle prin-

ciple, what difficulties are not overcome, what perils are not encountered, what projects are not accompliſhed.

Is it not then moſt unaccountable, that every thing ſhould be ſo eagerly proſecuted, but that alone on which ſo much happineſs, and ſo many bleſſings depend? It is not uſual for men of the world to miſunderſtand the branch of buſineſs they practiſe, nor poſſible for them to proſper, and yet neglect it. And do you expect your daughters to poſſeſs any degree of taſte, and exactneſs, while you ſuffer them, on all occaſions, to ſport with truth? Accuracy and coolneſs, in their ſeveral arrangements and concerns, can never diſtinguiſh thoſe, whoſe giddineſs and caprice you ſeldom check. To ſhew the leaſt veſtige of method or plan in their actions, cannot characterize thoſe who ſee none in yours.

One leading feature of reaſonable beings is, a ſenſe of order; and this is a quality which peculiarly marks the female temper. Women ſhew, by their very make and manners, how much more finely their minds are faſhioned, and their feelings turned, than ours.

Heav'n, when it ſtrives to poliſh all it can
Its laſt, beſt work, but forms a ſofter man.

Our

Our paſſions are by no means ſo delicate, our ſenſibilities ſo exquiſite, our ideas of beauty and deformity, of reality and fiction, of right and wrong, ſo lively and acute as theirs. Nature ſeems to have endowed them with a general predilection for proportion in forms, delicacy in colours, harmony in ſound, and elegance in motion. Their diſcernment of whatever pleaſes or diſguſts their eyes, or ears, or feelings, is therefore peculiarly keen and ſenſible.

It is becauſe proper uſe has not been made of this great maſter-ſpring in the female make, to influence their judgments, that women are univerſally fond of whatever is flaſhy and glaring, much more affected by our dreſs and manners than we are by theirs, and perpetually the dupes of flattery and detraction; that the maxims of faſhion, however temporary and prepoſterous, are adopted by moſt of them uniformly and implicitly; that their purſuits in general are trivial, viſionary, and capricious: that their homage to the mereſt ſhadows is every where ſerious and profound; and that apes, fops, and ſycophants, with the whole tribe of coxcombs, have more of their good graces, perhaps poſſeſs more of their hearts, and always more of their company, than men of ſenſe and virtue.

You, then, who would uſe well, and wiſely, the materials with which nature furniſhes you for educating your daughters, ſhould conſtantly conduct yourſelves towards them on principles of the ſtricteſt exactneſs and veracity. In no inſtance ſuffer them to promiſe one thing, and do another; to commit the ſame fault twice; to break their promiſe, however capriciouſly made; to diſpute, in any caſe, or on any pretence, your commands, as if you were not always in earneſt; to think it poſſible you may be miſtaken in what you tell them, or in what you bid them do; to heſitate whether to obey or not, or to need the leaſt repetition of the ſame orders.

A diſcipline thus uniformly pure and decided, may give you an air of ſingularity and rigidneſs, and expoſe you to a thouſand exploſions of vulgar obloquy; but you will ſoon find the ſalutary conſequences of it on all around you. No conduct but this can either ſecure you ſufficient convenience in your own houſe, or due attention in that of others. You will then know what is going forward, when abroad, and what you have to expect on coming home. Your ſervants dare no more heſitate in executing your orders, act beyond their ſphere, or fill it improperly; and your daughters, thus habitually governed by maxims of

of inflexible truth, muſt be punctual and methodical while they live.

What are many families, for want of this great regulator, but machines out of order; but inſtruments out of tune; but an abſolute chaos of confuſion and diſcordance? The life of the ſocial, as well as that of the natural body, depends on the harmony and union of its members. And the end cannot be expected, where the means are impracticable.—What confidence can reſult from an intercourſe ſo intimate, and yet ſo equivocal; or how can their connection be proſperous, and creditable, who ſeldom or never act honourably by one another? Who knows not that the fineſt armies are ruined the moment their diſcipline relaxes, and that the wiſeſt governments ſurvive not long an expenditure of principle or economy?

It has always been obſerved, that the ſevereſt officers make the beſt ſoldiers; that the moſt accurate and rigorous maſters make the beſt ſcholars; and that thoſe heads of families, who act with moſt punctuality, make infallibly the beſt ſervants, and the beſt children: nor are they ever cenſured, except by the rabble, who feel themſelves hurt by a conduct, which cannot but ſtrike them as a ſatire on their own. Whence are the bulk of their daughters ſo conſtantly liſtleſs and inconſiderate,

ſiderate, but that no pains were ever taken to clear their heads, or methodize their ideas?—Reared up in ignorance and ſtupidity, they live deſpiſed, and die unregretted. From the beginning to the end of their days, they are moſt unhappy in their own minds, and a torment to their neareſt connections.

What a pitiful excuſe for every little, but vexatious blunder, that it was done without thought! On this prepoſterous principle there could be no ſuch thing as guilt in the univerſe. God hath made us reaſonable creatures; but by relinquiſhing reaſon we make ourſelves monſters. For with equal propriety might the voluptuary plead, that his pleaſure—the thief, that his neceſſity—and even the murderer, that his fury, his revenge, or his madneſs, deprived him of thought.

Whoever poſſeſſes the leaſt ſhare of common ſenſe, muſt regard this, not as an apology, but an inſult. There is nothing for which we are more ſtrictly and properly reſponſible, than our thoughts and attentions. And it is impoſſible there ever can be any material failure, or relaxation, in theſe, but where the heart is moſt perfectly indifferent. Otherwiſe, we diveſt the human will of all pretenſions to liberty, and wantonly

wantonly conſign the whole world to the obſtinate and arbitrary management of blind, unmeaning fate. Would it be a ſatisfactory account of any voluntary engagement, to thoſe chiefly concerned, that it totally eſcaped your memory? Is your mind thus treacherous, in any thing deeply and ſeriouſly intereſting to your own hearts or paſſions? Does not every inſtance of negligence reſult from an imperfect ſenſe of duty, or from the moſt culpable habits of ſubſtituting giddineſs for gravity, or levity for thought?

It is juſt as much as to ſay, that you deſerve no credit in any thing, and that the ſame heedleſſneſs, which betrays you in trifles, may equally affect you in matters of the laſt importance.

A woman cannot have a greater misfortune, than a mind thus defective—nor a man a greater plague, than a wife, on whoſe attention he has no dependence. He may as well correct her in her ſize, or her ſhape, the caſt of her face, or the tone of her voice, as in a temper, which it is not in her power to remedy or improve.

Happy are they, who never feel the poignant ſenſations which the confuſion, ariſing from an abſence of memory, thus involuntary, ſometimes occaſions. It is at leaſt the duty of you all, inſtead of wantonly making yourſelves merry, to

ſympathize with the misfortunes of the miſerable woman, thus ruined by habits of heedleſſneſs; to take warning by the forgetfulneſs, and precipitancy, which frequently puts them ſo much out, and renders them ſo ridiculous; and to furniſh thoſe who are under your care with the earlieſt, the ſtrongeſt, and the moſt durable rules of accuracy, and attention.

The two things by which the characters of young people are chiefly formed, are precept and example; and theſe, like ſpeculative and experimental philoſophy, ſhould always go together.

Tell them not only what is right, but ſhew them how to practiſe it. Make your own conduct an obvious and ſtriking comment on what you teach. Your injunctions, thus put in action, will ſtamp a much deeper impreſſion by the eye than the ear, as it is always eaſier to imitate than obey. Never permit them to think lightly of any buſineſs, by doing it ſuperficially. Nor once ſuffer them to act without thought, or go about the leaſt of all their little projects, as if indifferent whether it ſucceeded or not. Better give an air of importance to trifles, than an habit of trifling in matters of the moſt ſerious conſequences.

Yet

Yet this is the fatal rock on which the barge of domeſtic peace ſo generally ſplits. For want of due conſideration, how many things are treated as trivial, which, notwithſtanding, are of infinite moment! Do not the fineſt movements of the fineſt machines commonly depend moſt on the ſmaller ſprings? In truth, nothing ſhould be overlooked, or regarded as frivolous, with which the heart or temper has the leaſt concern. And what, in the whole economy of a family, can be unintereſting to her who has the charge of it? By neglecting the leaſt, the largeſt concerns have been often miſmanaged.

About capital objects, which generally make way for themſelves, we are all agreed. Nor do we ever relax into indolence, or inſignificance, or heſitation, but where we think there is room for ſome excuſe. It is from ſuch particulars, as fools and triflers reckon of no account, that almoſt all family diſputes, all unneceſſary expence, and all contingent ſavings, conſtantly ariſe. And the beſt proof of good management, as well as of good manners, is a proper, but unaffected attention to the minuteſt circumſtance.

Truſt me, your daughters dare not be dirty, when they ſee you always clean; ſlovenly, when they ſee you always neat; ſlothful, when they

ſee you always buſy; or negligent in any thing, when they ſee you always attentive. Economy, without any alloy of ſtinginеſs or parſimony, conſtantly practiſed before their eyes, cannot but ſtrike them in all its elegance and utility.

It might be the means of turning their attention on their own minds, of correcting their young imaginations, of refining their volatile ſentiments, of digeſting their growing ideas. They would then be equally intent on moral and mental improvement, and embrace, with eagerneſs, every opportunity of repleniſhing their underſtandings, and expanding their hearts. And theſe are the only accompliſhments that can ever render them truly endearing, not leſs alive to the charms of taſte, than the delicacies of affection; as wiſe and prudent, as graceful and amiable.

How bleſs'd is ſhe among the fair,
By gentleſt ſtars inclin'd,
Who cheriſhes with love ſincere
The virtues of the mind!
For theſe ſhall live, when others die,
And ceaſe the heart to warm;
Prove ſweeter than the ſweeteſt eye,
And more than beauty charm.

Her habits, of this orderly and becoming kind, are much more eligible than the largeſt patrimony, which

which often anſwers no other purpoſe than to ſcare the good, and allure the worthleſs. Yes. The qualities of her mind, and her heart, thus acting in perpetual concert, will be a ſource of the ſublimeſt delight, when all other pleaſures expire.

Bleſſed is the huſband, whoſe choice ſhe is: and ſhe, when ſhe finds the man of her choice. Her tenderneſs will infallibly ſecure his affections, her ſympathy ſoften his cares, her affability and candour keep him always cheerful, her good ſenſe and diſcretion inſure reſpect, her prudence encourage his confidence, and her delicacy heighten all his enjoyments.

Holy and happy wedlock, when minds thus congenial meet and ſhare thy choiceſt and ſweeteſt endearments!—Their union is that of nature, improved by reaſon, founded on mutual reſolutions of virtue, rivetted on both ſides by the deepeſt regard for religion, ſoftened by an habitual inclination to oblige, and embelliſhed by all the domeſtic elegancies, without any of the faſhionable luxuries of life.

Such were nuptial comforts, at leaſt, in thoſe halcyon days, when all creation ſmiled on the ſweeteſt and chaſteſt pair that ever the world ſaw. Nothing dwelt then in their hearts, but innocence and

and kindneſs: their lives were ſacred to the pureſt felicity, and the paradiſe they inhabited, for plenty, peace, and ſimplicity, was an emblem of Heaven.

Here love his golden ſhafts employs, here lights
His conſtant lamp, and waves his purple wings:
Reigns here and revels; not in the bought ſmile
Of harlots, loveleſs, joyleſs, unindear'd;
Caſual fruition: nor in court amours,
Mix'd dance, or wanton maſk, or midnight ball,
Or ſerenade, which the ſtarv'd lover ſings
To his proud fair, beſt quitted with diſdain:
Theſe lull'd by Nightingales, embracing, ſlept,
And on their naked limbs the flow'ry roof
Show'r'd roſes, which the morn repair'd. Sleep on
Bleſs'd pair! and, O yet happieſt, if ye ſeek
No happier ſtate, and know to know no more!

SIMPLICITY.

SIMPLICITY.

THE tyger, that dreadful emblem of the female hypocrite, is ſaid by naturaliſts to be at once the moſt beautiful, the moſt crafty, and the moſt ſavage of animals. Who has not ſeen the obſervation verified by experience, that exceſſes incident to the ruin of the female character are generally marked by an extravagance and eccentricity, to which, even in the greateſt paroxyſm of paſſion, men are abſolute ſtrangers? And have not the intrigues of your ſex been long and univerſally celebrated, for that very exquiſite ſubtility and addreſs they occaſion?

The following ſtory is not unknown, though it does not now occur to me where I had it. A lady, whoſe huſband had long been afflicted with an acute, but lingering diſeaſe, ſuddenly feigned ſuch an uncommon tenderneſs for him, as to reſolve on dying in his ſtead. She had even the addreſs to perſuade him not to outlive this extraordinary inſtance of her conjugal fidelity and attachment. It was inſtantly agreed, they ſhould mutually ſwallow ſuch a quantity of arſenick, as would ſpeedily effect their dreadful purpoſe. She compoſed the fatal draught before his face, and

even

even ſet the deſperate example of drinking firſt. By this device, which had all the appearance of the greateſt affection and candour, the dregs only were reſerved for him, and ſoon put a period to his life. In then appears that the doſe was ſo tempered, as, from the weight of the principal ingredient, to be deadly only at the bottom, which ſhe had artfully appropriated for his ſhare. Even after all this fineſſe, ſhe ſeized, we are told, his inheritance, and inſulted his memory by a ſecond marriage.

Simplicity is vulgarly underſtood in a bad ſenſe, as implying a want of common diſcretion, or intelligence. It then indicates ſuch a deplorable debility of intellect, as to reduce thoſe who unfortunately poſſeſs it, to a level almoſt with ideots. Indeed, lunacy and ſimplicity paſs, eſpecially in many parts of the country, for ſynonimous terms.

We mean, however, to conſider the ſubject under a very different acceptation, and for the benefit of your daughters, to lay before you, in a variety of views, a diſpoſition of mind, as oppoſite to every ſpecies of inſignificance, as excellence is to deformity, or the rays of the meridian ſun to the ſhadows of the evening.

By

By a maſterly genius, a fine imagination, and the ſweeteſt, fulleſt, and moſt harmonious language in the world, the antient Greeks have made themſelves immortal. No people on earth were ever more deciſive in council, or ſucceſsful in action. But, with all their parts, and acquiſitions, they never once loſt ſight of ſimplicity. Every refinement in taſte, every novelty in the poliſhed forms of politeneſs, and every new modification of elegance, adopted and produced by theſe enlightened maſters, reſulted in ſome meaſure from the purity and ſteadineſs of their attachment to this principle.

The magnificence of their architecture has not been exceeded, or even equalled, by any ſubſequent invention. It unites the greateſt grandeur of deſign, with the pureſt ſimplicity of execution, the beauties of nature with the refinements of art, convenience with elegance, and ſplendor with utility. Their ſculpture is ſo exquiſite, as to preclude for ever all improvement, and the fame of their paintings, like the glory of their arms, can never be forgotten, while the human heart retains any reliſh for the ſacred veſtiges of the chaſteſt taſte. All the numerous and reiterated efforts of ſucceeding ages to attain the eaſe, the energy,

energy, the pathos, and ſublimity of their writers, have been hitherto abortive. The muſic of ORPHEUS was irreſiſtible, and the narration of THUCYDIDES fixed the ſtandard of hiſtorical compoſition. The eloquence of DEMOSTHENES, and the poetry of HOMER, are to this day as ſingular phænomena in the literary world, as the national tranſactions of Greece have ever been acknowledged in the political.

We cannot have a juſter conception of ſimplicity, ſo far at leaſt as its influence extends to works of art, than by a reference to the various productions of this liberal, illuſtrious, and wonderful people. The honour of inventing whatever improves and embelliſhes ſociety, belongs to them. They ſet the firſt example of the moſt perfect ſimplicity in arts and in life. The ſpecimens of their genius, which ſtill attract the admiration of the world, have eſtabliſhed the form of elegant nature, and exhibited her various ſhapes under a poliſh peculiarly finiſhed and exquiſite. To the love of genuine ſimplicity, may be attributed all that maſculine dignity, and refined elegance, which ſo remarkably expanded the ſentiments of their men, and enhanced the charms of their women.—Simplicity inſpired the former

former with all the enthuſiaſm and ſhining qualities of true heroiſm, and even defied the graces, the beauties, and virtues of the latter.

Has ſimplicity, then, no application to the preſent active and improved ſtate of modern ſociety? or is it only to be found where nature remains uncultivated, among the ſavages of woods and deſarts, in conjunction with barbarous ignorance, and ferocious manners? No. This mortifying and depreſſed ſtate of humanity abſorbs ſimplicity, with every other amiable and reſpectable attribute of our common nature, in mere animal exertion and appetite. In ſuch a ſituation only, as renders the mind wholly independent of all ſolicitude about the neceſſities of the body, this noble and exquiſite quality operates with freedom, and is ſeen without diſguiſe.

Would you conceive properly of that ſimplicity, which is the ſweeteſt expreſſion of a well-informed and well-meaning mind, which every where diffuſes tenderneſs and delicacy, ſweetens the relations of life, and gives a zeſt to the minuteſt duties of humanity; contemplate every perceptible operation of nature, the twilight of the evening, the pearly dew-drops of the early morn, and all that various growth which indicates the genial return of ſpring. The ſame principle,

principle, from which all that is ſoft and pleaſing, amiable or exquiſite, to the eye or the ear, in the exterior frame of nature, produces that taſte for true ſimplicity, which we would preſs you to conſider as one of the moſt uſeful, as well as the moſt elegant leſſons you can teach your daughters.

Infancy is, perhaps, the fineſt and moſt perfect illuſtration of ſimplicity.—'Tis a ſtate of genuine nature throughout. The feelings of children are under no kind of reſtraint, but pure as the fire, free as the winds, honeſt and open as the face of Heaven. Their joys inceſſantly flow in the thickeſt ſucceſſion, and their griefs only ſeem fleeting and evaneſcent. Their ſpirits apparently gather eagerneſs and ſtrength as they riſe, and chace the faſcinating proſpect of maturity of bliſs with maturity of years; while health, the parent of vigour and vivacity, revelling untainted through all their veins, repels the intruſions of care, heightens the acceſſions of gaiety, and gives feſtivity to their days, and refreſhment to their nights. Regardleſs of all the diſaſters which crowd the approaches and progreſs of life, their harmleſs frolics are ſeldom interrupted either by pain or fear. Nor are they in the leaſt diſpoſed to put up with any inconvenience from the arbitrary

arbitrary impoſition of ſociety, the humour of their friends, or the ways of the world. Their various actions take place, their inmoſt wiſhes are revealed, and their hearts perpetually expoſed, without heſitation or difficulty. Ideas of propriety or decorum, neither prompt their ambition, nor guide their attachments. Solicitous only about the preſent, they never trouble themſelves about the future. They ſuffer no apprehenſion, or uneaſineſs, but from the reality of want. And they uniformly reſt, the moment their little appetites are ſatisfied. None of their innocent enjoyments are imbittered with the dread of any evil to come. To them the deluſions and vexations of life are equally and utterly unknown. Suſpicious of no contingency, they provide againſt none. To the calls of nature they are only attentive. They know no voice but hers. Their obedience to all her commands is prompt and implicit. They never anticipate her bounties, or relinquiſh her pleaſures. This ſituation renders them independent of artifice. Influenced only by nature, their manners, like the principle that produces them, are always the ſame. And, having no plot to facilitate, or intereſt to ſecure, caution in their caſe is unneceſſary, as it would be impracticable.

Add

Add to the genuine movements of nature, as thus diſplayed in the harmleſs manners of children, the various graceful and elegant corrections of an enlightened mind, and you have that true claſſical and rational poliſh, which, in conjunction with ſimplicity, conſtitutes one of the moſt eligible and captivating characteriſtics of a fine woman. Society demands many ſacrifices, and, in exchange for the favours ſhe confers, we unavoidably forfeit whatever interferes with her pleaſure. Still there is a manifeſt difference between a dutiful ſubmiſſion to her lawful, and a grovelling deference for her aſſumed authority. While ſhe governs in the true ſpirit, or genius, of her original conſtitution, or formation, it is our honour to regard her edicts with the ſtricteſt obedience. But the moment decency, utility, or even convenience, are ſuperſeded, for the prepoſterous innovations or vagaries of faſhion or caprice, our allegiance is diſſolved; and the adoption of her impoſitions is a total relinquiſhment of that independence, which is the laſt and deareſt privilege of intelligence.

Genuine ſimplicity is, therefore, that peculiar quality of the mind, by which ſome happy characters are enabled to avoid the moſt diſtant approaches to every thing like affectation, inconſiſtency,

ſiſtency, or deſign, in their intercourſe with the world. It is much more eaſily underſtood, however, than defined, and conſiſts not in any ſpecific tone of the voice, movement of body, or mode impoſed by cuſtom, but is the natural and permanent effect of real modeſty and good ſenſe on the whole behaviour. You can beſt learn its utility and excellence from life, where you may ſee it in conſtant exhibition; and all you have to do, either for your own or your daughter's information and advantage, is only to beware of adopting the falſe for the true.

This has been conſidered, in all ages, as one of the firſt and moſt captivating ornaments of the ſex. The ſavage, the plebeian, the man of the world, and the courtier, are agreed in ſtamping it with a preference to every other female excellence. But whoever would inſpire her daughters with the love and admiration of this delicate and charming quality, muſt be at infinite and unceaſing pains to give them a ſtrong and rooted diſlike to whatever has the leaſt appearance of affectation.

It is a maxim which you ought never to forget, in the tuition of your daughters, that the ſovereignty of nature is paramount to the inſtitution of ſociety. Make them early, habitually, and

and fully ſenſible of this truth; ſpread it frequently before them in all its utility, luſtre, and conſequences; reduce it to practice in your own behaviour, and point their attention eſpecially to all that variety of original and ſtriking contraſts, which the want of it occaſions in life. Nor fail, on every occaſion, to ſhew them what a ſhocking metamorphoſis among the young, the old, the buſy, and the idle, every where takes place without it.

Nature only is lovely, and nothing unnatural can ever be amiable. The genuine expreſſions of truth and nature are happily calculated to impreſs the heart with pleaſure. No woman, whatever her other qualities may be, was ever eminently agreeable, but in proportion as diſtinguiſhed by theſe. The world is good-natured enough to give you credit for all the merit you can poſſeſs, or acquire, without affectation. But the leaſt ſhade or colouring of this odious foible brings certain and indelible obloquy on the moſt elegant accompliſhments. The blackeſt ſuſpicion inevitably reſts on every thing aſſumed. She who is only an ape of others, or prefers formality, in all its gigantic and prepoſterous ſhapes, to that plain, unembarraſſed conduct, which nature unavoidably produces, will aſſuredly provoke

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an abundance of ridicule, but never can be an object either of love or eſteem.

The various artifices of the ſex diſcover themſelves at a very early period. A paſſion for expence and ſhew is one of the firſt they exhibit. This gives them a taſte for refinement, which diveſts their young hearts of almoſt every other feeling, renders their tempers deſultory and capricious, regulates their dreſs only by the moſt phantaſtic models of finery and faſhion, and makes their company rather tireſome and awkward, than pleaſing or elegant.

No one perhaps can form a more ludicrous contraſt to every thing juſt and graceful in nature, than the woman whoſe ſole object in life is to paſs for a FINE LADY. The attentions ſhe every where and uniformly pays, expects, and even exacts, are tedious and fatiguing. Her various movements and attitudes are all adjuſted and exhibited by rule. By a happy fluency of the moſt elegant language, perhaps ſhe has the art of imparting a momentary dignity and grace to the mereſt trifles. And, ſtudious only to mimic ſuch peculiarities as are moſt admired in others, ſhe affects a loquacity peculiarly flippant and teazing; becauſe ſcandal, routs, finery, fans, china, lovers, lapdogs, or ſquirrels, are her conſtant themes. Her

amuſements, like thoſe of a magpie, are only hopping over the ſame ſpots, prying into the ſame corners, and devouring the ſame ſpecies of prey. The ſimple and beautiful delineations of nature, in her countenance, geſtures, and whole deportment, are habitually deranged, diſtorted, or concealed, by the affected adoption of whatever grimace or deformity is lateſt, and moſt in vogue. She accuſtoms her face to a ſimper, which every ſeparate feature in it belies; ſpoils, perhaps, a blooming complexion with a profuſion of artificial colours; diſtorts the moſt exquiſite ſhape by loads or volumes of uſeleſs drapery; and has her head, her arms, her feet, and her gait, equally touched by art and affectation, into what is called the TASTE, the TON, or the FASHION.

She little conſiders to what a torrent of ridicule and ſarcaſm this mode of conduct expoſes her; or how exceedingly cold and hollow that ceremony muſt be, which is not the language of a warm heart; how inſipid thoſe ſmiles, which indicate no internal pleaſantry; how awkward thoſe graces, which ſpring not from habits of good nature and benevolence. Thus, pertneſs ſucceeds to delicacy, aſſurance to modeſty, and all the vagaries of a liſtleſs, to all the ſenſibilities of an ingenuous mind. Deſtined as ſhe is, in

in common with the ſex, and fitted by the peculiar liberality of nature, to poliſh and conſole humanity, a woman of this deſcription never exerts a thought beyond the requiſitions of the TON, the homage due to rank, family, or perſonal decoration. With her, punctilio is politeneſs; diſſipation, life; and levity, ſpirit. The miſerable and contemptible drudge of every tawdry innovation in dreſs, or ceremony, ſhe inceſſantly miſtakes extravagance for taſte, finery for elegance, and faſhion for whatever ſtrikes her as moſt incongruous to ſimplicity and nature. By flaunting the abject puppet of every inſignificant and prepoſterous farce to which the faſhionable world gives a temporary ſanction and celebrity, her whole care and attention are engroſſed by circumſtance and ſhew. To her the delicious recollections of an open, artleſs, and worthy life, are not half ſo charming, as the various tireſome inſipidities and inquietudes of a giddy one. Every idea of ſubſtantial felicity is habitually abſorbed in flattering and frantic intoxications of female vanity.

It is not, therefore, intrinſic merit, but a tinſelled exterior, which attracts her eſteem; and ſhe values neither candour of mind, nor modeſty of carriage, when oppoſed to flutter or parade. Her

favourite examples are not thoſe perſons of acknowledged ſincerity, who ſpeak as they feel, and act as they think, but ſuch only as are formed to dazzle her fancy, amuſe her ſenſes, or humour her whims. Her only ſtudy is how to glitter or ſhine, how to captivate and gratify the gaze of the multitude, or how to ſwell her own pomp and importance.—To this intereſting object all her aſſiduities and time are religiouſly devoted. This makes her the willing ſlave of every novelty, which levity, or extravagance, or luxury, brings up, invariably preſcribes that ſuperfluity in dreſs and equipage of which ſhe is ſo fond, and addicts her to the mechanical practice of every punctilio, or artifice, which folly ſuggeſts, or prudery impoſes.

The mortifications, to which this contemptible and faſtidious turn of mind expoſes and ſubjects her, are various, and without end. Her approaches are deemed intruſion; her affability, form or artifice; and all her complaiſance or civility, the mere etiquette of the ſex. She is always encroaching, and always repulſed; and is for the moſt part laſt, only, from a violent propenſity to be firſt. It is becauſe ſhe would be above all, that all are ſo much intereſted in keeping her down. The general diſpoſition there manifeſtly

feſtly is to keep her back, originates ſolely in her embracing every little vulgar manœuvre for putting herſelf forward. We check impudence, as naturally as we encourage modeſty. A woman of this kind, conſequently, is herſelf the dupe of all thoſe artifices and ſchemes, which ſhe inceſſantly and unſucceſsfully practiſes on others.

This, ſurely, is not a character you would recommend as a pattern to your daughters. There is the more neceſſity, however, for expoſing its deformity, ſince it has of late become ſo common. In theſe dregs of times, nature, truth, and ſincerity, are conſidered not only as uſeleſs, but pernicious: the only chance of ſucceſs among us ſeems now to conſiſt, not in the cultivation, but in the neglect of them. But, whatever we may think of their reality, their appearance is ſtill in moſt caſes indiſpenſible. The world, though the ſubſtance be no more, is yet ſtrangely attached to the ſhadow. This vicious taſte, however, is not incorrigible. Falſehood has no conſequence, but in the abſence of truth.—Cultivate truth in the manners of your daughters, make their lives a palpable tranſcript of ſincerity, and all the bubbles, chimeras, and accompaniments of affectation, like the ſhades of night, as the

morning approaches, will inſenſibly diſappear. How often is debility of mind, and even badneſs of heart, concealed under a ſplendid exterior! The faireſt of the ſpecies, and of the ſex, often want ſincerity, and without ſincerity every other qualification is rather a blemiſh than a virtue or excellence. Sincerity operates in the moral, ſomewhat like the ſun in the natural world, and produces nearly the ſame effects on the diſpoſitions of the human heart, which he does on inanimate objects. Wherever ſincerity prevails, and is felt, all the ſmiling and benevolent virtues flouriſh moſt, diſcloſe their ſweeteſt luſtre, and diffuſe their richeſt fragrance. Sincerity, of all other things, comes neareſt to our conceptions of Heaven, and conſtitutes in fact all thoſe white and holy robes, which ſaints and angels wear. This is a virtue of the heart, peculiar to no ſituation, and ſuperior to every accident in life. Your daughters, whether in eminent or ſubordinate ſtations, are alike ſuſceptible of ſincerity, in all its native comelineſs and perfection.—Leave them in full poſſeſſion of this ineſtimable treaſure, and you leave them richer, happier, and more truly independent, than if all the wealth of both Indies were theirs, in conjunction with a temper addicted to levity, and a mind corrupted by falſehood.

There

There is a peculiar kind of ſerpents, which are confeſſedly the moſt beautiful, and at the ſame time the moſt deceitful. Still the vivid and variegated colours, which work and embelliſh their exterior, are not altogether ſo very faſcinating, as to render us inſenſible or inattentive to the dangers they conceal. It would be inſanity to indulge every degree of curioſity, at the viſible and certain expence of ſelf-preſervation. Delicacy forbids the application of any thing to the ſex in general, which can only ſuit the characteriſtic depravity of individuals. But it has always offended my regard for their beſt intereſt, to hear every prattling and apiſh coxcomb upbraid aud inſult them, by ſuch a provoking compariſon. All ſarcaſms, thus licentious and illiberal, only tend, in the faſhionable ribaldry of modern converſation, to make the ſweeteſt charms of the ſex as formidable and portentous, as the captivating gloſs of the moſt beautiful but moſt noxious reptiles.

Prudence, not artifice, ſeems an original characteriſtic of the female mind. The ſeparate deſtination of the ſexes accounts ſufficiently for thoſe actions and ſentiments, which in each are ſo apparently contradictory. But this mutual diſparity of manners conſtitutes the very harmony

of life. Our ruſticity, and their gentleneſs; our courage, and their timidity; our confidence, and their modeſty; our openneſs, and their reſerve, are, in the intercourſe ſubſiſting between us, what ſharps and flats are in muſic. Naturally on their guard againſt our violence, they never diſpute with us in our own way, but at a manifeſt diſadvantage.—In truth, they ſeldom contend, or ſtruggle, in any thing, except when certain of conqueſt. Then it is literally their own arms which bring them the victory. In theſe they are amply provided, and they generally wield them with dexterity. The maſters of the world have uniformly become their ſlaves, and have been obliged to ſue to them for that favour which they refuſed to others. Nature intended us to be led by their fancies, dance attendance on their wiſhes, and miniſter to their caprice. Who has not experienced their powers of perſuaſion? Do they not chide, or teaze, or look us into conviction, or good humour, at pleaſure? Is not the eloquence of their eyes, their accent, their action, in every circumſtance, on every emergency, calculated at once to faſcinate and ſubdue, to agitate with paſſion, or to melt into rapture? Are they not, in conſequence of a thouſand ſoft and winning graces, and endearing and raviſhing attentions

attentions and ſenſibilities, which ever accompany their various movements,—in ſupreme poſſeſſion of our ſtrongeſt affections?

It is the miſapplication of theſe pleaſing and magical talents or qualities, which alone can transform your daughters from ſylphs to harpies, from angels to fiends. Then, indeed, their tears will become thoſe of a crocodile, their looks and eyes the looks and eyes of a baſiliſk, their every accent the ſong of a ſyren, and all their beauties the deceitful varniſh of ſome latent deformity, or projected miſchief. Do you encourage them to ſigh for the honours, the gaieties, and the pleaſures of life? This will ſerve as a clue to guide them through the flowery labyrinth.—Worth, while they poſſeſs none, can be no object. Nor, thus tutored, will they find it difficult to ſacrifice whatever exalts and adorns humanity at that ſhrine where it is chiefly debaſed, and where the vileſt accommodating principles are avowedly careſſed and applauded, at the expence of honour and conſcience. To be women of faſhion, they muſt put on an affected for an open countenance, ſubſtitute ceremony for good-nature, and ſupply the want of innocence with an affectation of virtue, or an abhorrence of all who have been leſs ſucceſsful in concealing their mis-

fortunes Perhaps the beſt paſſport, or moſt acceptable introduction to what paſſes for good or genteel company, is a dull ſort of ſtatelineſs, in the room of decency; cunning where wiſdom might be expected; and, inſtead of modeſty, and eaſe, in mind and manners, a moſt diſguſting exhibition of prudery, formality, and grimace. Thus qualified, they may indeed range through life invulnerable, and fight the world at its own weapons. Should you, like too many MOTHERS in our days, think it impoſſible for them to guard againſt the poiſon of hypocriſy, without making them hypocrites, only ſteel their tender hearts againſt the workings of ſympathy and affection; and the petulance of the worthleſs can but little moleſt them; but then they will themſelves be moſt worthleſs and abject.

Mere coquettes are wholly the offspring of whim; fluttering, deſultory, and reſtleſs, like birds always on the wing, or volatile and evaneſcent as the froth which riſes and bubbles for a moment on the ſurface of the ſtream. Their conduct has no rule but accident, no principle but impulſe, no ſtandard but caprice. Nor do they ever know themſelves long enough to afford leiſure or recollection, either to ſound the governing ſentiment of their own hearts, or to form one

ſerious

ſerious or rational reſolution. Indeed their actions have no object, but the ſingle one of acting without any. Their minds are as deſtitute of intelligence as their language is of truth, their manners of ſimplicity, or their affections of attachment. They are nothing, every thing, your's, every one's, and nobody's at all. They never deceive others, without deceiving themſelves; are often the dupes of their own inconſiſtencies, and even ſometimes betray, where they mean not to be falſe. Their thoughts ſettle not an inſtant on any thing, except it is to adjuſt their dreſs, to exerciſe their fans, to dart their glances, to teaze their admirers. All their looks, and carriage, and other nameleſs little artifices, are ſolely occupied in catching or tormenting a tribe of fribbles and inſignificants, who deſerve no better. Still their foibles, however numerous, or groſs, or troubleſome, are always ridiculous, but ſeldom criminal, and certainly never leſs miſchievous to themſelves than to others.

The coquette, after all, is one of the moſt harmleſs creatures in the world, compared with the hypocrite, who habitually ſtalks abroad in a maſk, which ſhe lays aſide the moment ſhe is alone, and is conſtantly piquing herſelf on what, in life and manners, ſhe not only wants, but abhors.

A woman of this odious and frightful deſcription, is the ſame heterogeneous monſter, commits the ſame unbounded miſchief, and awakens the ſame inveterate averſions in your ſex, as the moſt hideous villain does in ours.

All the various paſſions of deceit, pointed by ſpleen, and deepened by maglignity, take full poſſeſſion of her ſoul. Pride ſwells her with the conſciouſneſs of every imaginary excellence, the blackeſt deſigns conſtantly rack her invention, jealouſy diſtends her boſom with envy, falſehood diſguiſes every feature of her face, and in all her attitudes and geſtures, the glaring aſſumption of prudery but awkwardly mimics the graces of virtue.

Indeed, ſhe never once ſpeaks her mind, never acknowledges her feelings, never drops her veil. Her ſole object is to be thought quite a different creature from what ſhe is, and to attract that reſpect and eſteem, which the habits ſhe wiſhes moſt to cultivate are calculated to deſtroy.

That beautiful aſſemblage of ſmiles, which, in the countenances of the innocent and undeſigning, wantons ſo ſweetly, and charms ſo univerſally, are, in hers, but the hollow ſemblance of a ſimplicity and good-nature, to which her temper and good manners are abſolute ſtrangers.

She

She is never ſo perverſe and peeviſh as when under the moſt preſſing obligations to be kind and affectionate; never ſo coy and diſtant as when her own heart urges and prompts her to act without reſerve; never ſo affable, ſo eaſy, or ſo familiar, as when a certain degree of delicacy and reſtraint would beſt become her.

Happily for the honour and welfare of both ſexes, ſhe ſeldom eſcapes detection. It requires much more ability and addreſs, than falls to moſt women's ſhare, to perſonate with ſucceſs, and for a conſiderable time, a borrowed character. One way or other, and generally when ſhe leaſts expects it, truth unmaſks her. Then her deluded admirers, ſtruck with peculiar aſtoniſhment and conſternation, contemplate the miſerable pagod they formerly adored, in all her native deformity.

The world in general often miſtakes want of taſte for genuine ſimplicity.—This fact has been univerſally acknowledged and regretted, by the greateſt maſters in their different profeſſions.—A flaſhy imagination, which has ſeldom any connection with accuracy or correctneſs of judgment, is commonly charmed with whatever is florid or gay; while the more exquiſitely finiſhed productions of a chaſte and claſſical mind are treated by it with neglect. Nor are the juſt, the natural,

natural, and the noble works of the ſublimeſt artiſts more obnoxious to vulgar cenſure, than the wiſeſt and beſt, eſpecially in the female world.

Indeed, all kinds of eminence among you, as well as among us, are invidious. It is this which occaſions that indiſſoluble combination againſt women of the faireſt reputation, among thoſe of the fouleſt. Such as have an intereſt in traducing, will be anxious to render them odious, becauſe they cannot effect their vicious endeavour to brand them with inſignificance or folly. Why are the ſhafts of detraction thus artfully and habitually pointed againſt merit? Why do the worſt take everywhere ſo cruel a delight in ſtill nibbling at the beſt! Why do the weak and wicked ſo inceſſantly and officiouſly decry and lampoon thoſe virtues and qualities, which they dare not imitate? Why is true worth ſo uniformly irreputable and little, in proportion as it is connected with openneſs of heart, and ſimplicity of conduct?

The reaſon is as obvious, as it is mortifying. Vacant, liſtleſs, or unenlightened minds, are the dupes of whatever glitters moſt, or is leaſt ſubſtantial.—They reflect not that real excellence is never oſtentatious. They ſee not the inſignificance of a gaudy exterior. They diſtinguiſh not

not between a ſolicitude only to parade or make a figure, and to do good; to buſtle, and to be uſeful.—They know not that pomp of every denomination is but the ſhallow cover of ſome conſcious defect. They have not the ſmalleſt conception of what conſtitutes true dignity, or elevation of mind. The woman who makes the loftieſt pretenſion, they applaud moſt; but ſtrip her of her ſtatelineſs, and ſhe loſes at once her conſequence, and their attention. Affectation is a maſk, which diſtorts every object, and they regard none with admiration who do not wear it. In their eſtimation, want of ſpirit is good nature; gravity, wiſdom; meanneſs, humility; inſipidity, gentleneſs; humour, taſte; ſimplicity, inſignificance; and proteſtation, truth. Whatever is turgid has the credit of pains and labour; while the excellence and perfection of ſimplicity are eſtimated only according to the facility by which they are deemed attainable. They little apprehend how much ſtrength of mind is marked by ſimplicity, or that ſimplicity is the natural expreſſion of a good heart, and one of the laſt touches of a finiſhed character.

Whatever appears moſt amiable, lovely, or intereſting, in nature, art, manners, or life, originates in ſimplicity.—What is correctneſs in taſte,

purity

purity in morals, truth in ſcience, grace in beauty, but ſimplicity? It is the garb of innocence. It adorned the firſt ages; and ſtill adorns the infant ſtate of humanity. Without ſimplicity, woman is a vixen, a coquette, a hypocrite; ſociety, a maſquerade; pleaſure, a phantom; and even virtue, a dream.

All ſocial happineſs conſiſts in a mutual exchange of hearts. The moſt infallible way of diſcovering the ſecret of others, is to affect none. This is a key which unlocks the cloſeſt tempers, diſconcerts all the precautions of reſerve, and diſarms taciturnity of its ſilence.—Be open to all, and all will be open to you. There is no freedom ſo pleaſing, ſo noble, ſo divine, as that inſpired by conſcious rectitude. It is beneath the dignity of truth, in any caſe, to borrow the crutches, or wrap herſelf up in the vizor of falſehood. But, the moment we aſſume an air, or look of diſtance or diſtruſt, every thing ſtrikes our fancies as dark and deformed. We are ſuſpected in proportion as we ſuſpect, and juſtly conſidered as criminal, from our ſolicitude to be hid.

No woman is ſuperior to the opinion of the world, who ſeldom conſults, and never prefers, that of her own heart. And ſhe only, who is conſcious of that independence which ſimplicity inſpires

inſpires and ſuſtains, will not, on any account, be debauched by the trappings of pride, or the refinements of luxury; but, in every ſituation, will prove herſelf greatly and honourably ſuperior to the pitiful chicanery and evaſions of the world around her.

Heaven has not a finer or more perfect emblem on earth, than a woman of genuine ſimplicity She affects no graces which are not inſpired by ſincerity. Her opinions reſult not from paſſion and fancy, but from reaſon and experience.—Candour and humility give expanſion to her heart. She ſtruggles for no kind of chimerical credit, diſclaims the appearance of every affectation, and is, in all things, juſt what ſhe ſeems, and others would be thought. Nature, not art, is the great ſtandard of her manners, and her exterior wears no varniſh, or embelliſhment, which is not the genuine ſignature of an open, undeſigning, and benevolent mind. It is not in her power, becauſe not in her nature, to hide, with a fawning air, and a mellow voice, her averſion or contempt, where her delicacy is hurt, her temper ruffled, or her feelings inſulted. It is nothing to her, either what the invidious think, or the ill-natured ſay, or what opinion or remark her character undergoes among the vain or the worthleſs, who

ſubmit

ſubmit not to the leaſt interruption in their habits and foibles; or among the gay, where levity and luxury only are eſteemed; or among the rich or great, who ſo generally and abſurdly value every woman, not by the virtues of her heart, but by the extent of her fortune.

In the eyes of pedants, prudes, and hypocrites, who crowd the fantaſtic circles of faſhion, and to whom dullneſs is wiſdom, pertneſs wit, ſarcaſm pleaſantry, and ſervility grace; ſuch a character as this muſt appear formal and awkward. She utters what ſhe thinks, and does what ſhe feels to be right, and deſpiſes the trite expedient of grafting her foibles, or building a name on virtues not her own. Honeſty, the unaffected badge of intrinſic goodneſs, and real elevation of heart, is dearer to her than life, and one of the chief things which makes her in love with it.

Ready as ſhe is to overlook the follies of all, ſhe connives at the crimes of none. By this means, her honeſty ſometimes gets the name of rudeneſs, her plain-dealing of impertinence, her candour of ſeverity, and her ſerioufneſs of affectation.

Few are capable of diſtinguiſhing ſimplicity from meanneſs, or that which is eaſy, and natural, from that which is formal and awkward. The beſt

beſt poliſh is not that which has the ſtrongeſt, but that which has the fineſt gloſs, and is leaſt ſuſceptible of injury. And what are thoſe manners which uſually paſs for the politeſt, but punctilios without kindneſs, modes without meaning, and elegance without utility? Hers are not thoſe which are all ceremony, but thoſe which are all heart. She never looks, or ſpeaks, or acts, but as ſhe means, and ſcorns to harbour a meaning in any thing, which ſhe has not reſolution enough to avow.

Though not deficient in humanity, complaiſance, or even condeſcenſion, ſhe never ſtoops to humour the proud; nor bends to ſuperior wealth, but to ſuperior worth; and her language is not ſelected to flatter the ear accuſtomed to adulation.

At a diſtance from courts, the aſſemblies of the gay, or the intercourſe of the great, her own ſimplicity and benignity furniſh her with rules for thoſe refinements in poliſhed life, which borrow their charms, not from grimace, or the ſimulations of conduct, but from the honeſty of the heart. And when calumny, with its thouſand tongues, opens its mouth againſt her,—as the monſter always does againſt the loveliеſt and the beſt, and, like hell which begets it, vomits up nothing

nothing but fire and brimſtone,—how delicious and heavenly the aſylum which ſhe finds in the grateful ſenſibilities of an uncorrupted mind, in a life governed by the pureſt principles, in a conſcience imbittered by no remorſe!

Happy thoſe daughters, who thus derive their firſt modes of thinking and acting from truth and nature. Their taſte is not a ſlaviſh preference to faſhion, but the dictates of a well-regulated heart. Singularities of all kinds they are equally aſſiduous to avoid. There is ſometimes as much affectation in homelineſs, as in elegance; in thoſe who are tawdry, as in thoſe who are neat.

Whatever relates to mere exterior, is, however, a very ſilly conſideration, where character is in queſtion. All diſpoſitions of mind, not founded in ſimplicity, muſt be worthleſs. You ſhall every where find young people, of a crafty and deceitful temper, treating each other with indifference, and regarding their ſeveral acknowledged good qualities with reciprocal contempt. Next to the want of innocence and honour, a young woman cannot labour under a greater want than that of ſimplicity and candour. This defect, no poſſible artifice can hide.—Whoever would impoſe on others, by playing off in company

pany a few contemptible tricks, pays a wretched compliment both to their underſtanding and her own. It is not difficult to ſee through the blinds by which thoſe of this deſcription often ſtruggle to conceal their underhand and invidious remarks. Silence, which is all the notice they generally merit, or obtain, is no proof that they paſs without obſervation or cenſure.

Did mothers but know how exceedingly contemptible the inſidious glances of diſingenuity render the ſweeteſt features, and the fineſt accompliſhments, they would rather wiſh to ſee their daughters ordinary and candid, than beautiful and ſly.

You cannot, therefore, too ſoon, or too effectually, ſuppreſs whatever has the moſt diſtant appearance of a trick, or tempts to commit one. Never praiſe, or applaud them, for ſeeming to be what they are not, or unmaſk them, without the ſevereſt marks of diſpleaſure. It is a fact, which every one muſt have obſerved, that an infant remarkably arch, ſeldom proves remarkably honeſt. No; addicted thus early to habits of cunning, and circumvention, unleſs every poſſible expedient be adopted to reſtore in time the primitive ſimplicity of her nature, all the diſcipline of reaſon, ſociety, and misfortune, united, cannot afterwards

afterwards render her either a dutiful daughter, a faithful ſervant, a worthy wife, or a judicious mother.

The moſt inſignificant things about your daughters, in this tender and delicate period, are of the moſt important conſequences, both to the formation of their characters and the felicity of their lives. But the woman who begins her intercourſe with the world, by wantonly violating truth, has little chance, on any future occaſion, or by any ſubſequent exertion, ever to recover that reverence for it which ſhe has loſt. And who will be ſilly enough to put any confidence in her, who, from a conſciouſneſs of her own hollowneſs, has confidence in none? But, of all the beings who drag out a wretched exiſtence in this wretched world, the woman who deſerves not to be truſted is certainly one of the worſt, and moſt pitiable.

Every mother of good ſenſe and delicacy muſt, therefore, be anxious to have her daughters poſſeſſed of the moſt perfect ſimplicity in heart and manners. Teach them how preferable it is to uſe no fraud or craft, than to continue all their lives deceivers, and be detected at laſt. Tell them how unworthy the emoluments of hypocriſy are, when compared with the horrors of infamy. Exhibit, at the ſame time, the glorious rewards of up-

rightneſs,

rightneſs, which are exquiſite in the enjoyment, and immortal in duration.

Inculcate ſuch principles, and they have nothing to dread from misfortune or infirmity. Their open, ingenuous, and honourable conduct, will draw down the bleſſings of Heaven, and all good men, on their heads and their hearts, on the friends they diſtinguiſh by their confidence, and on the very place they conſecrate by their preſence. Their children, and children's children, to the remoteſt generations, may be the better for the pattern you have ſet them, and the leſſons of ſincerity you have taught; and poſterity, in full poſſeſſion of ſuch a valuable inheritance, ſhall cheriſh and embalm your memories with gratitude, while your bones are mouldering in their graves.

OBJECTS OF FEMALE PURSUITS.

IN an Addreſs to Mothers, it is perhaps impoſſible to ſay enough of the union of innocence and ſimplicity in the education of daughters. Candour is, in fact, the ſource of every thing amiable and intereſting in female excellence.—Without that graceful and engaging eaſe of negligence in carriage, which is the trueſt and ſweeteſt ſignature of the beſt intentions, there can be nothing of that modeſty or baſhfulneſs, from which beauty borrows all its power; nothing of that delicate meekneſs, which is the richeſt and moſt endearing ornament of the ſex; nothing of that genuine affability, which indicates ſincere benevolence; nothing of that exquiſite ſenſibility, which gives an edge and dignity to the gentleſt emanations of humanity: nothing of that purity of heart, which captivates the beſt, and overawes the worſt; and nothing of thoſe inexpreſſible charms, which ſhed a luſtre on every virtuous accompliſhment, and enhance the loveliеſt feature in the feminine character.

In directing their various purſuits, preferences, or attachments, a proper uſe of this divine principle will put you in immediate and full poſſeſſion of

of their whole minds. Inſinuate yourſelves into their confidence, by the real and perſevering exerciſe of that candour you would inſpire, and their little panting and unſuſpicious hearts will from that moment embrace you with cordiality and truth, will be exchanged with your's, will open to your view, will ſcorn to harbour a wiſh which delicacy forbids them to indulge. By ſuch an unreſerved and friendly intercourſe, your tender, prudent, and exemplary inſtructions may happily regulate their predilections through life.

" A few centuries ago, while Italy was yet " the moſt enlightened and poliſhed country in " the world, a certain eminent philoſopher, who " had ſpent many years in travelling, choſe for " his reſidence the neighbourhood of Rome.— " All his refinements in the great ſcience of life " were founded in a firm perſuaſion, that true " felicity conſiſts in uniformly ſubjecting the ſenſibilities of the heart to the dictates of the underſtanding. His ardour for knowledge, and " the conſtant ſucceſſion of new objects, which " naturally reſulted from his ambulatory mode " of exiſtence, had hitherto rendered it no very " difficult matter to realize this theory.

" But the moment he was ſettled, his mind be- " gan to change with the ſcene. Where ſo

" many objects invariably ſolicited his attention,
" ſome were unavoidably preferred to others.
" The birds, however, were not more faithfully
" attached to their neſts, than he was to his new
" ſituation. A fine garden, delightful arbours,
" ſome beautiful ſheets of water, ſtreams, caſ-
" cades, grottos, wilderneſſes, large fields, deli-
" cious woods, and extenſive plains, engroſſed
" his attentions and retirement. The united
" charms of ſo many rural and enchanting
" ſcenes, all his own property, were his even-
" ing and morning, and conſtant amuſement.
" Wherever he went on buſineſs or pleaſure,
" he ſtill felt a ſecret impulſe recalling his af-
" fections to that ſpot where all his ſolicitudes
" naturally centered.

" Even here, however, like the firſt man in
" the boſom of Paradiſe, he was far from being
" completely bleſſed. Under all the preſcrip-
" tions of art and ſociety, nature is never un-
" mindful of her own deſtination. No longer
" abſorbed in other purſuits, he ſighed inſenſibly
" for a companion to ſhare his enjoyments.
" Solitude is often the nurſery of love.

" In his neighbourhood there lived a young
" lady of the moſt exquiſite beauty, and the fineſt
" intellectual accompliſhments. She ſoon per-

" ceived

" ceived the value of our philoſopher, and eagerly
" cultivated his acquaintance. Her vivacity, her
" taſte, the elegance of her perſon, and the
" graces of her mind, inſtantaneouſly attracted
" his attention, and by degrees engroſſed his
" whole affections.

" Not inſenſible of this important conqueſt,
" the more effectually to ſecure, ſhe contrived to
" ſatisfy him of an excluſive intereſt he had
" acquired in her heart. This circumſtance,
" managed with delicacy and addreſs, was finely
" calculated to operate on an eaſy, unſuſpecting,
" and enlightened mind. Who could be the
" favourite of an elegant and virtuous woman,
" without returning her affections, in ſuch a
" caſe as this? and ſo powerful is the principle
" of gratitude in the human heart, that even
" hatred is ſometimes exchanged for love. Ima-
" gine, then, the ſenſibility of our philoſopher,
" who had already ſingled out the fair by the
" kindeſt partiality, when aſſured ſhe had all
" along regarded him with a ſimilar emotion.
" His happineſs immediately became inſeparable
" from hers. Nor had ſhe any longer occa-
" ſion to complain of his inattention or indif-
" ference.

" Often has it been ſaid, the deſtinies are cruel " to lovers. No ſooner did ſhe know his heart " to be hers, than he experienced all thoſe little " teazing perplexities, which the artifice of the ſex " has contrived to puniſh and counterbalance the " turbulence and perfidy of ours. The triumph of " conqueſt was all her object. He was, at leaſt, " no ſooner in her power, than ſhe found herſelf " very indifferent about him. So capricious and " evaneſcent is the attachment of warm, incon- " ſiderate, and giddy minds! The impreſſions " they create, like thoſe made on a ſtream by the " gentleſt breeze, exiſt but a moment. Far " otherwiſe the attachment of the feeling, the " ſuſceptible, and the penſive. How infinitely " deeper and more durable the tender ſenſibilities " he indulged! Of his generous temper, which " ſhould have taught her proportionable deli- " cacy, ſhe took the meaneſt advantage, af- " fected to be the more cool and diſtant, and " trifled with the ſenſibilities of a heart, which " thouſands would have ſoothed and cheriſhed " with joy, with the greater levity the more he " admired, and the fonder he grew of her company.

" He poſſeſſed too much good ſenſe, however, " not to ſee through her affectation; and though

" he

" he was too manly not to deſpiſe it, yet to tear " from his heart, all at once, its deareſt object, " occaſioned him the moſt ſerious and inexpreſ- " ſible concern. The ſtruggle was indiſpenſible, " and competent to all his vigour and philoſophy. " It was reaſon, aſſerting her ſupremacy over " paſſion, and heaven ſtriving for maſtery with " earth. But loſt affection, like loſt time, is not " to be recalled. To ſubſtantiate the charge of " female infidelity, ſhe embraced, in an evil " hour, the common remedy of the ſex, and re- " ſented the loſs of one lover, by flinging herſelf " into the arms of another.

" Happy for him, had his wounded mind been " as eaſily reſtored to its former health and tran- " quillity: but his heart was gone, and with it all " reliſh for life. It was not henceforth in the " power of medicine, variety, or expedient, to " afford him the leaſt interval of ſerenity. His " nights and his days were alike dreary and joy- " leſs. In this manner he deplored his abortive " paſſion for years. His melancholy at laſt " ſettled into an inveterate lunacy. He then went " by the name of the *Poor Philoſopher*, and " lingered out the dregs of life in a condition " the moſt afflicting and pitiable. The ſcenes " which had been the witneſſes of his happier

" days, now became the conſtant and ſolitary " companions of his wretchedneſs; and what- " ever had formerly heard the vows he made, " and ſighs he uttered, were loudly upbraided " with her perfidy who deceived him. He would " frequently run frantic to the woods and fields, " wildly demanding his *heart* of what, or who- " ever ſeized his wounded imagination. To the " very birds, who ſympathiſed with him in their " ſongs, he has been heard to cry, *Give me back* " *my heart*. But chiefly every woman he ſaw, " by recalling an idea ſo dear to his bleeding " memory, awakened all his tenderneſs. Of her " he never failed to aſk, in a tone that would " have ſoftened the breaſt of a ſavage, *Give me* " *back my heart*."

How ſtrongly does this affecting anecdote turn and enforce attention to the hearts and attachments of your daughters! With what unwearied circumſpection and aſſiduity ought ye to tend, and moderate, and methodize their earlieſt affections! This is the ſoil in which the ſeeds of life is ſown, and the whole harveſt depends on your culture.

I. DRESS.

In one of thoſe celeſtial banquets occaſionally conſecrated for celebrating the loves of Jupiter and

and Venus, we are told of ſome favourite females, who, notwithſtanding their mortal extraction, were admitted among the gueſts. To be as much on terms of equality as poſſible with their immortal aſſociates, they appeared in all the decorations and ſplendour the world afforded. Whatever finery, wealth, and induſtry could draw from every quarter of the globe, were laviſhed, with the greateſt profuſion, to improve, and embelliſh them. Their beauty was enhanced by cluſters of the richeſt diamonds, and their perſons enveloped in volumes of the moſt coſtly and exquiſite drapery. Theſe ſumptuous ornaments were all ſuperlatively poliſhed, arranged by the chaſteſt taſte, and accordant with the beſt faſhion. The ſmiles which wantoned in the ladies faces, announced their pleaſure in the uſe of the toilette, and the confidence they had in its effects. They conceived their figures to be perfect pictures of elegance and love, their geſtures of politeneſs and refinement, and their preſence as acceptable and refreſhing as the fragrance of a ſpring morning.

Unfortunately theſe charms were but little calculated to conciliate the affections and eſteem of celeſtials, who were greatly offended by the meritricious exterior, aſſumed at the expence of qua-

lities more akin to the company, and more appropriate to the object of the inſtitution. It was conſidered as intruding ſenſe on ſpirit, as impoſing ſhew for ſubſtance, and as preferring matter to mind. The indignity was, therefore, inſtantly reſented, the beautiful delinquents were arraigned of the higheſt miſdemeanours, and their caſe, for the inſtruction and ſatisfaction of the world at large, was ſolemnly adjudicated in a full aſſembly of the gods. The guilt of the fair aggreſſors clearly ſubſtantiated, they were pronounced by the court, unworthy of mixing in any ſociety better than their own; of fluttering on earth but a moment only in the form of gnats and butterflies, and finally of feeding reptiles and inſects, as ſome compenſation for adorning themſelves at their expence.

Perſonal embelliſhment is, notwithſtanding, an object of no ſmall importance to every woman of ſenſibility. It often happens that thoſe of moſt beauty are the fondeſt of dreſs. This, however, is one of the moſt general foibles of the ſex: your daughters diſcover an inclination to be ſpruce, or fine, or ſplendid, from their infancy. The diſpoſition is natural, and ſuited at once to their delicate make and ſocial deſtination. They are created to pleaſe, and therefore conſtitutionally attached

attached to whatever facilitates or improves the great end of their being.

It is this which renders the diſcuſſion of the ſubject ſo extremely delicate.—You hardly will admit our competency to decide even on that part of your conduct, which is chiefly calculated to attract our attention. And thoſe of the beſt ſenſe, who can almoſt bear every other ſpecies of raillery with abundant cheerfulneſs and good-nature, are often ſeen to loſe their tempers, the moment their paſſions for dreſs is mentioned. It is difficult enough to give any ſatisfactory account of your feeling ſo ſore on ſo frivolous a matter. But while you wiſh to appear agreeable, it ſeems impoſſible for our taſte, even in this reſpect, to be wholly indifferent to you.

Whatever, therefore, your own opinion may be, teach your daughters ſome degree of deference for ours. Raiſe their minds as much as poſſible above every thing merely exterior. Give them no confidence, or hope of any real enjoyment, from trifles. Diſtinctions that only ſtrike the eye can neither be ſolid nor laſting. Shew them that finery may render them conſpicuous, but that worth alone can make them deſireable; and that garments the moſt coſtly and gorgeous, often diſfigure the ſhape they were intended to improve.

Promiſe them no ſuch badge of vanity as a reward, nor ſuffer them to admire any affected modes of dreſs, nor ſeem pleaſed, on any occaſion, that theirs is ſuperior at one time to what it is at another. Let this be as ſeldom the caſe as poſſible. And when it is, take care to make them ſenſible that they are dreſſed to hide their defects, not to heighten their perfections; that dreſs is an emblem of miſery, not an object of pride; and that real beauty is always moſt charming when leaſt embelliſhed.

Cleanlineſs will reconcile us to the moſt ordinary clothes, as the contrary quality will certainly render the fineſt in the world diſguſting. Nothing is ſo tawdry in itſelf, or ſo extremely offenſive to fine taſte and delicacy, as the unſeemly conjunction of richneſs and dirt.

Would you know what frightful and loathſome figures the moſt beautiful and elegant women may ſuffer themſelves to be made, by an implicit adoption of every vulgar preſcription,—view the moſt ſplendid and gorgeous among the daughters of ſuperfluity and faſhion, after being ſqueezed in a crowd, or broiled by immoderate heat, or drenched by a ſhower of rain. You will then be ſatisfied, how much better it is to be healthy, and look plain, than to feel yourſelf nauſeous under

under a gilded covering; and to be homely and eaſy, than fatigued, and expoſed with an uſeleſs and cumberſome load of the moſt diſguſting ſuperfluity Cleanlineſs is always agreeable, and one of thoſe habits with which no rank in life, from the higheſt to the loweſt, can by any means diſpenſe. The greateſt beauty, deſtitute of cleanlineſs, is diſguſting; and her natural charms are of no other uſe, than to expoſe and heighten this deformity.

Girls are fond of being thought pretty, and for that reaſon inſtinctively ſolicitous to ſhew it. Let your daughters, therefore, be attached to a manner of dreſs, that is not only clean but neat. What is the moſt cultivated taſte, but our native ſenſe of order ſufficiently poliſhed?

We look for ſyſtem, ſymmetry, or proportion, in every thing, and are never pleaſed where it is abſent or defective. There is a propriety in ſorting the mere materials of dreſs, which it is the peculiar province of neatneſs to adjuſt. The ſhades in different colours muſt be ſo arranged as to produce an agreeable variety, and exhibit an appearance of nature without negligence. Every ſeparate particular ſhould bear a certain proportion to the whole. There ſhould be nothing ſuperfluous, and nothing wanting.

Such a diſpoſition as this becomes the ſex. It indicates a ſobriety, which cannot but recommend them. The thoughtleſs only are the ſport of extremes, the dupes of faſhion, and the ridicule of thoſe whoſe adulation and eſteem they are chiefly ſolicitous to obtain.

Nothing appears more becoming the ſoft and captivating qualities of the fair ſex, than an inviolable decency in whatever regards the minuteſt article of dreſs. The beauty which ſhines independent of embelliſhment or art, is an object of univerſal admiration and love. The charms of a country girl, for example, unaided by the meretricious aſſociations of folly and faſhion,—eſpecially when her ſhape, her features, and her complexion, diſcover no tincture of deformity and vulgarity,—are irreſiſtible!

The character of a young woman's mind is in nothing ſo literally and emphatically pourtrayed, or ſo unequivocally marked, as by her taſte in diſpoſing, or her attention to, perſonal decoration. Native modeſty may receive as groſs an injury from the garb, as from the gait of an harlot. The look, the geſture, and the dreſs, will always correſpond. She whoſe intentions are uniformly innocent, will not in any ſtation, on any occaſion, or from any motives whatever, be readily diſtinguiſhed

guiſhed for giddineſs, gaiety, or extravagance, in any part of her behaviour.

It is your light fantaſtic fools, who have neither heads nor hearts, in both ſexes, who, by dreſſing their bodies out of all ſhape, render themſelves ridiculous and contemptible. Theſe are they who affect to take a lead in whatever is moſt oppoſite to decency and nature; who prefer the moſt prepoſterous innovations, and ſeduloufly inflame and pamper the paſſions of others, as well as their own, by a conſtant adoption of every thing neweſt, or moſt *in ton*.

But what are thoſe modes in which the worthleſs of the ſex are ſo proud to place their diſtinction? Are they not the laborious inventions of idleneſs and luxury, and regularly imported from a people whoſe profligacy, diſſoluteneſs, and caprice, are proverbial? Are they not calculated to deprive ſociety of decency, and the ſex of purity; to invite the prying eye of wanton curioſity; to bring certain ridicule and infamy on female honour; and to render looſeneſs of the groſſeſt kind an avowed object of traffic?

A deſire to excel by ſuch unhallowed means as theſe, can originate only in vice. And wretched is that woman's condition, who depends for admiration, regard, or attachment, on the form, the

the colour, the quality, or the faſhion of her clothes.

In former times, dreſs was deemed one of the moſt palpable diſtinctions of rank. Ladies then had precedence, and underſtood their reſpective ſtations, by what they wore, and their manner of wearing it. This ancient and eaſy mode of diſcrimination is no longer known or obſerved in ſociety. The maid-ſervant not only apes but rivals her miſtreſs in every ſpecies of whim and extravagance. All ranks of people are conſequently confounded, and melted down into one glaring maſs of tinſel, inſipidity, abſurdity, or ſuperfluity. Every woman we meet would ſeem, by her geſture and apparel, to poſſeſs at leaſt an independent fortune: and no difference at all is left, in this reſpect, to tell the inquiſitive ſpectator whether her circumſtances be narrow or affluent.

Proportion, therefore, the dreſs of your daughters to their ſituation in life. Every approach to exceſs in this article muſt be followed with the worſt effects. It is a deception eaſily detected, and will never be forgiven. An appearance of wealth cannot be ſupported on nothing, and the ſhifts to which it is ſometimes a temptation are not always the moſt reputable.

Nor

Nor is an inordinate love of dreſs a very promiſing ſcheme for obtaining the moſt reſpectable matrimonial connections. Young men are now too wary to be thus duped. Though it were ſure to ſucceed, who would wiſh their daughters to commence ſo ſerious a connection by means thus ſubtle and crafty?

It is dangerous to tamper with truth in any caſe. Candour, ſimplicity, and fair-dealing, never ſubject to the leaſt riſque, are always ſafe, and always honourable.

II. AMUSEMENTS PRIVATE AND PUBLIC.

Suffer not your daughters in the heyday of life, or while their paſſions are ſtrong, and their principles of virtue and action yet premature, to indulge a predominate predilection for amuſement. Weeds muſt be rooted out in their firſt appearance, otherwiſe they ſecure a ſettlement in the beſt ſoil, and, for a long time to come, damage every ſucceeding crop.

An inclination of this ſort on youth, often ſpurns the neceſſary rules of diſcretion in riper years. It impreſſes the mind with a levity which no after reflection is, at all times, able to correct. And habits of diſſipation, however unworthy of that

that good ſenſe and decency which belong to every rational being, are more eſpecially deteſtable and pernicious in ſuch as are deſtined to preſide over a family.

Places of general reſort enjoyed with temperance and moderation, not frequented too often, continued too long, attended with too much expence, or, on any conſideration, preferred to engagements more ſerious and important, may, perhaps, have occaſionally their uſe; eſpecially when your daughters have the good fortune to be in your company, or theirs, in whoſe decency and prudence you have the moſt perfect confidence.—Without this precaution you actually plunge them into a vortex, which precludes all hopes of eſcape, or, at leaſt, are acceſſary to their deſtruction.

In this rendezvous of faſhion all are reciprocally ſpectacles and ſpectators; the gay, the great, the effigy of pride, the puppet of envy, and the paragon of faſhion, mingle in one circle of thoughtleſs inſipidity and parade; and, as they paſs, with inſidious civility, exchange their places, their glances, and their ſarcaſms.

Where none are wanting, much, it is generally preſumed, may be learned; and whoever is anxious to make their daughters what nature certainly never intended they ſhould be, can no where ſucceed

ceed more effectually to their wiſhes. But ill does it beſeem the ſober, the worthy, and the reſpectable, to be laviſh of their time, their preſence, or their ſpirits, among groups of the giddy and infamous.

Such are thoſe ſcenes of diſſipation and ſhew, where the faces moſt common are not thoſe of health, prudence, or innocence, but thoſe which diſguiſe, under an abortive enamel and a deceitful ſimper, deformity and diſeaſe, temerity and guilt!

And are the refuſe of the world fit companions for your daughters? Is this an exhibition from which they can reap any improvement? Would a decent family expect from ſuch an aſſembly a faithful ſervant, or a wiſe man a virtuous wife? Is it even reputable to be often ſeen in thoſe ſplendid throngs, which, though chiefly compoſed of the moſt brilliant company, have been long branded as haunts of lewdneſs, where beauty, youth, and innocence, are conſtantly bought and ſold, betrayed, and ruined?

Nothing can render the minds of your daughters more reſtleſs, or ſubject to chagrin, cloud their reputations, ſuppreſs their domeſtic regards more effectually, or ſo radically deſtroy all their enjoyments at home, as this diſſipated taſte.

But

But the worſt ſpecies of diverſion to which they can be addicted, is *gaming*. No faſhion can juſtify any thing, which, in your ſex eſpecially, produces deformity in the room of excellence. It may be adopted occaſionally, to prevent the appearance of ſingularity, for the ſake of variety, in complaiſance to the humour of a party, to ſhew good-nature, promote harmony, or preclude ſcandal. But the leaſt inclination to play, on any other principle, or from any other motive, is ominous, and ought to be checked with ſteadineſs and ſeverity. No diſeaſe requires a more immediate remedy, becomes more incurable, can render your daughters more odious, or involve them in greater danger.

Reading will not only improve their underſtandings, but often and ſenſibly intereſt their hearts. The whole circle of the ſciences is ſuſceptible of ſuch an improvement, as might render them peculiarly delightful as well as inſtructive.

Hiſtory, travels, and whatever either ancient or modern, foreign or domeſtic literature, relates to the knowledge of the world, and the ſecret workings of the human heart, ſhould be much recommended to their attention.

Health

Health * is a particular which you have doubtleſs much at heart. Every interval, circumſtance, or ſpecies of relaxation, ought to be accommodated to this great and neceſſary object.

Viſiting, eſpecially as practiſed among the great, ſeldom terminates in any thing but vanity, ſcandal, or intrigue. The benefit of *walking*, which is the moſt natural exerciſe in the world, is not unfrequently loſt by an improper choice of place, or company, or both. To ſuch as would have their daughters rather elegant than virtuous, *dancing*

* Health intimately depends on what may be called the minutiæ of living; a leſſon only taught by experience. And the regimen of youth, in which it is altogether neglected, muſt be prolific of infinite miſchief. So many are the valuable hints for this purpoſe in *Suggeſtions for the Improvement of Hoſpitals, and other Charitable Inſtitutions, by W. Blizard, F. R. S. and F. A. S.* that none concerned in the education of children ought to be without it. Readers, who are parents more eſpecially, will here find a great variety of particulars enumerated, and preſſed on general attention, by a gentleman of great profeſſional ſcience and experience, which, however indiſpenſible in ſchools and families, are but ſeldom objects of phyſical inveſtigation or preſcription.

dancing muſt be a deſireable accompliſhment. But it often happens to the fine female *dancer*, as it does to the young man who ſings what is called a good ſong; ſhe is under ſuch temptations to ſcenes equally fatal to her health and morals, as ſhe cannot always withſtand.

But in our times, almoſt all the amuſements of life are abſorbed in a paſſion for theatrical repreſentation. Popular preference is not eaſily controuled; and it is difficult to condemn what moſt people admire, with any degree of acceptance, or indeed without cenſure. But the world has been long at odds on this ſubject, which, perhaps, may be beſt diſcuſſed by a brief epitome of what is alledged on both ſides.

What we find in all well regulated ſtates of any extent, the general reſort of the beſt informed, and the beſt bred, as well as of every diſtinct claſs of the community; what deters and diſguſts none but the crafty and deſigning, who, in the foibles and vices of others, always ſeek a cloak for their own; what keeps pace with the liberal diffuſion of knowledge, the improvement of taſte, and the progreſs of the fine arts, in every diviſion of the civilized world; what no nation on earth, in the leaſt

leaſt degree above barbariſm, ever has, for any length of time, totally neglected; what, among us, more eſpecially, has attracted the attendance and approbation of the wiſe and elegant, in every rank of life, and occupied the moſt illuſtrious talents, that ever enhanced the ſplendor of this, or any other country; and what is ſo frequently ſanctioned by the auſpicious preſence of the moſt beautiful and reſpectable auditors, all the gaiety and faſhion in the world—ſurely needs no apology.

Many exigencies, to which the indiſpenſible requiſitions of ſociety expoſe us, cannot be ſupplied without much occaſional inconvenience.

We want the neceſſaries of life, and the whole are furniſhed with many articles, both of convenience and luxury, by ſome who forego, on that account, the fineſt feelings in our frame.

That our nocturnal aſſociations, feſtivities, and the various calls of domeſtic comfort, may be cheered with artificial light, others live in conſtant violation of their olfactory ſenſations.

Are not our bodies ſhielded from cold, and our very appetites pampered at the expence of our beſt regards for ſome of our moſt favourite animals?

The

> The lamb our riot dooms to bleed to-day;
> Had he our reaſon, would he ſkip and play?
> Pleas'd to the laſt, he crops the flow'ry food,
> And licks the hand juſt rais'd to ſhed his blood.

In all our ſocial habitudes, the leſs advantage is uniformly relinquiſhed that we may enjoy the greater.

General accommodation and mutual ſafety are never attained but in lieu of natural liberty. We ceaſe to run wild in the woods, and out-law one another, that we may have houſes to dwell in, our lives protected, and our families ſecure. And ill do they merit theſe ineſtimable bleſſings, who could exchange them for the moſt plauſible barbariſm, or ſurrender them but with life.

That the propenſity of our common nature for amuſement, thus circumſtanced, may be regulated and kept in uniſon with civilization of manners, and the enlightened ſtate of ſociety, interfere, as little as poſſible, with the buſineſs and profeſſions of the active world, it is the lot of many, to forego the gains and ſolacements of lucrative retirement, for the laborious and tireſome buſtle of public avocation.

> The very head and front of their offending,
> Hath this extent no more.

The

The Drama, originating in this great principle, and well ſuſtained, is allowed, by all, to be, of all public entertainments, the moſt rational and attractive: equally adapted to every condition of life, it excites the curioſity, and commands the attention of all, however diſſimilar in rank, fortune, education, or ability. Here the philoſopher and the ruſtic are animated by the ſame feelings, and, for the moſt part, and, nearly, in the ſame degree, trace the progreſs of the buſineſs before them. They may differ in expreſſion and appearance, but their ſentiments and ſenſations are in uniſon.

Compare the Drama with every rival amuſement now in vogue. It excels them all in its objects, means, and effects. None of them is ſo much on the level of common life, ſo accordant to the uſual tone of the paſſions, or ſo happily formed to awaken the tendereſt emotions of the heart.

Who is not ſubject to unconquerable laſſitude amidſt all the tumult of faſhionable diſſipation? Tedious and irkſome is that fatiguing uniformity of dreſs, of ceremony, of compliment, and of play, which makes the farcical march of the *beau-monde* from circle to circle, and ſquare to ſquare. Nor can it ever be ſupported, with the leaſt

ſemblance

ſemblance of either grace or patience, except by ſuch as are inured to its drudgery from infancy, or have been formed and diſciplined with as much care and preciſion for what is called a figure, as ſoldiers to the uſe of arms to keep their ranks, and to perform with adroitneſs, every manœuvre of military exerciſe.

> Oh, if to dance all night, and dreſs all day,
> Charm'd the ſmall-pox, or chac'd old age away,
> Who would not ſcorn what houſewife's cares produce,
> Or, who would learn one earthly thing of uſe?

Scenes of gaiety, and all the pageantry of faſhion, captivate, now and then, the young, and a certain claſs of empty and fantaſtic individuals; but the charm of theſe, compared with the Drama, is tranſient, and the bubble ſeldom burſts without leaving more or leſs of ſatiety and diſguſt behind. The pleaſures of the ſtage, on the contrary, are thoſe of the underſtanding and the heart. They awaken the beſt principles of our nature, and improve them. Their's is

> "The feaſt of reaſon, and the flow of ſoul."

All our beſt poets are prodigal in the praiſe of muſic. The great Father of the Engliſh Drama is peculiarly charmed with "the concord of ſweet "ſound." And every one of ſenſibility and taſte, muſt

muſt have admired the beautiful and ſublime language, in which he celebrates this favourite and faſcinating ſubject, in the following paſſage, by heart,

> There's not the ſmalleſt orb which thou behold'ſt
> But, in his motion, like an angel ſings,
> Still quiring to the young ey'd cherubim.
> Such harmony is in immortal ſounds:
> But whilſt this muddy veſture of decay,
> Doth groſſly cloſe us in, we cannot hear!

The maſs of mankind, continue, notwithſtanding, impervious, for ever, to all the pleaſures of this enchanting art. Muſic has but few votaries compared with the multitudes who crowd the theatre. What is our fineſt concert but wearineſs to more than one half of the audience? Even the Opera, in its higheſt degree of refinement, and heightened, as it is, by all that voice, inſtrument, the beſt maſters, and the richeſt ſcenery can beſtow, is but a gingle of inſipid ſound to many who frequent it. The performance draws but a few, as a few only are competent to perceive and reliſh its merit. The reſt are but ſlaves, who, placed in the torrent of faſhion, muſt ſwim with the tide.

A play, well written and happily acted, ſanctioned by the approbation of the beſt taſte, and ſtamped by the verdict of ſound judgment, is equally acceptable, and, perhaps, intereſting to every ſpectator. What heart can reſiſt the melting ſtrains of the Tragic Muſe, or long continue neutral to the wit, the ridicule, and the laugh, exciting flaſhes and eccentricities of humorous Comedy? What taſte is not delighted by the diverſified and expreſſive modulations of the human voice, repreſenting, to the beſt advantage, the nobleſt ſentiments, in language highly poetical and elegant?

Here, likewiſe, the mind is occaſionally relieved by interludes of muſic and dancing, the variety and decorations of the ſcenery, the dreſs and different manners of the reſpective performers. But the unfolding, or evolution of the plot, by an agency perfectly obvious, and means in uniform accordance with experience, gives the whole its higheſt zeſt, and moſt diſtinguiſhed excellence.

All our beſt pleaſures are improved by aſſociation. This derives additional increaſe from the view of a liſtening, numerous, and ſplendid audience, engaged with us in the ſame entertainment,

ment, and, for the moſt part, participating, in the ſame emotions.

The Stage unfolds thoſe ſentiments, and that mode of expreſſing them which prevail in common life, and are familiar to all. No buſineſs could be ſuffered here which does not coincide with our own.—The whole is a lively and elegant picture of the heart and paſſions. And we are all too intimate with the original, not to be ſeriouſly intereſted in the ſucceſs of the copy. When all the movements of this impreſſive object are happily exhibited in all their native energies and graces, who has not recognized and indulged the charm? The feelings of the houſe, touched by the maſterly hand of nature, like inſtruments in uniſon and attuned with thoſe of the performers, then viſibly announce one common emotion. Every faculty of the intellect is awakened, animated, and carried along by one predominating impulſe. The eye, the ear, the judgment, the imagination, and the heart, all our beſt ſenſibilities of body and mind, are alive in ecſtacy, and vouch the empire of the Drama.

Such is the frothy reaſoning indulged on the popular ſide of this favourite amuſement, by all who make no account of any pleaſures or intereſts

beyond the circle of their ſenſes, and who think nothing further incumbent upon them than the gratification of preſent appetite and paſſion. A very reſpectable minority, however, there always have been, and we truſt always will be, who, bleſſed with early impreſſions of the reality and importance of a life to come and all the weighty obligations implicated in that conviction, have made up their opinions of theatrical repreſentation on very different principles.

They argue againſt the countenance and encouragement of theſe, from conſiderations ſuggeſted by all we can either expect or apprehend in the contingences of futurity, the range of progreſſive intellect, and immortal deſtiny; from that ſerioufneſs and ſtaidneſs of mind, which ought to be the habit and inclination of every reaſonable and thinking being, from the regular exerciſe of all our beſt faculties in the ſteady purſuit of whatever promiſes moſt improvement and higheſt felicity, from that fidelity and honour which our reſpective ſituations in the ſervice of God and man ſo indiſpenſibly requires; from ſuch a management of avocation and opportunity as abſolutely prevents idleneſs, and enables the honeſt and active to fulfil, impartially, all the requſitions of life; and, above all, from a ſacred regard to the

the purity, dignity, and example of the Chriſtian profeſſion. By the irreſiſtible motives of religion which ſanctify their natures, and faſhion their opinions, and all the deep and ſolid convictions they implicate, the practice of lounging in a play houſe is, in their judgment, perfectly unwarrantable. And whatever allowance they make for others in the habit of it, there is ſomething within them which tells them it is wrong, and renders them utterly irreconcileable to what remains equally inexcuſable and repugnant to their own minds.

It is well known theſe exhibitions have no exiſtence in the infancy of ſociety, while habits of innocence and ſimplicity are in faſhion, and the virtues of honour and magnanimity command univerſal veneration and eſteem. This harmleſs but ardent period of cordial and unanimous exertion, admits of no ſuch relaxation or indulgence, as the buſineſs and ſupport of a theatre requires. It rather inhibits all the expenſive purſuits and apparatus of refinement and luxury, all the reſources of a faſtidious taſte, and all the eccentricities of a voluptuous imagination. Theſe are ſeldom or never the rage, but where ſuch a ſyſtem of corruption is in its zenith as actually indicates the revolution of empire. No era of extreme

affluence, extravagance, and effeminacy, is without its appropriate orgies of guilt and deſtruction. The ſtage rears its unhallowed creſt among none but people drenched in pollution, whom the tide of public and private proſperity overwhelms with all the immoralities of the remoteſt ages and nations, and by whom the principles of perſonal probity, public ſpirit, individul ſanctity, and common honeſty, are avowedly exchanged, for the maſk of perfidy, the obliquities of venality, impiety, and falſehood. A paſſion, for an entertainment thus ignobly aſſociated, is ſo little accordant with the legitimate feelings of humanity, in its pureſt and beſt eſtate, as to be kept alive, and cheriſhed only by the means of injoying it. That, at leaſt, ſeldom predominates but where theſe abound: as few would abridge themſelves of the neceſſaries to participate in the ſuperfluities of life. The ſtage is, therefore, no inſtitution of the beſt times, ſanctioned by the principles marked by the beſt tendencies, or capable of the beſt direction. A ſhrewd preſumption, it can never come to good, is that both in its birth and life we always find it in the worſt company.

But are the pleaſures it affords the offspring of virtue or vice? And can thoſe ſtreams be wholeſome which iſſue from an impure fountain? Here we

we ſee nothing but ſcenes of exaggeration, abſurdity, contempt, and horror. The whims of the capricious, the follies of the ignorant, the peccadillos of the weak, are not half ſo much preſſed on our attention, as the imperfections of the beſt, the intrigues of the worſt, the mortifications of virtue, and the triumphs of vice. All our paſſions are, in this manner, improperly excited. That which ought to fill an audience with concern, only convulſes them with laughter. We are conſequently taught to blame the impotent for wanting ſtrength, to arraign the dull for what nature never meant they ſhould have, to expect unqualified excellence from imperfect agency, and to impeach the benignity of Providence, by ſympathizing with fictitious ſuffering.

'What muſt be the reſult of theſe perverted or unnatural emotions, but apathy, or miſapplication, or both. Very little attention may ſatisfy thoſe who have not themſelves made the experiment, that it is not to the routine of a theatre, or the loungers in a play-houſe, diſtreſſed goodneſs repairs, with moſt confidence, under the preſſure of exigence, or in the hour of extremity. Real humanity is the child of nature, not art.—And the genuine emotions of a benign heart were never much improved, either by the buffoonery

of the comic, or the inflated rhodomontade of the tragic ſcene.

Even though the paſſions we there ſee pourtrayed, were all of the beſt and moſt virtuous kind, they never appear but in exceſs. And ſights ſo rare are calculated rather to agitate than harmonize the mind. The imitation is of human action, indeed occuring, however, not as in common life, but only on ſpecial occaſions. In moſt dramatic pieces we are ſpectators of emergencies in conſtant ſucceſſion. The ſtage ſeldom betrays any ſolicitude to revive our acquaintance with familiar objects. It can do nothing without ſurpriſe, and ſedulouſly excludes whatever is not in uniſon with that paſſion. This unavoidably removes the whole tranſaction to ſuch a diſtance from uſual experience, as renders all the intereſt we take in the buſineſs before us, only momentary and evaneſcent. Such ſentiments and emotions as fill us with the higheſt delight, and leave upon our minds the beſt effects, are uniformly accompanied with reflection, the acquieſcence of an enlightened underſtanding, and the ſanction of approving conſcience, while thoſe inſpired by the artificial ſpectacle of a theatre, are perfectly mechanical, put our fancies in a ferment, and flutter our paſſions; but have no ſalutary or laſting influence on the

the judgment or the heart, and never induce us to reviſe or correct either our wrong thinking, or vicious acting. And all who ſtickle for the morality of the ſtage, may well be challenged to ſpecify a ſingle inſtance of its reforming man, woman, or child. Ye votaries of this *ſchool* of virtue, as ye call it, how is it, that its pupils, for the moſt part, are ſo abandoned, and that it never yet improved one in head or heart; while it daily immolates the ſpecies in a maſs?

By what motives are multitudes thus impelled to doat on ſcenes which murder their time, their peace, and their hopes! Many who know not what to do with themſelves, or how to abridge the tedium of a dull and inſignificant exiſtence, naturally enough, embrace every opportunity of excluding the intruſion of reflection, by plunging into a throng. Nor is it more difficult to account for ſwarms of mechanics, manufacturers, and labourers of all deſcriptions, after finiſhing the taſk of the day, emerging from confinement, and exchanging the precincts of induſtry, for ſuch retreats of relaxation, as may promiſe, in their apprehenſions, to retrieve their exhauſted ſtrength and ſpirits. Were it not for an hour's repoſe in the theatre, they might be tempted to loiter or riot in receptacles of the idle and profligate, ſtill more

notorious and irreputable. But when we ſee people of information, men and women of ſenſe, heads of families, maſters and parents, who know from experience, the influence of example, and what is due from them to thoſe about and below them; indulging this licentious propenſity, a queſtion occurs, for which it is not ſo eaſy to find a ſolution. Action is the only deciſive criterion of principle. Conduct oppoſed to pretenſion, we readily underſtand, and never miſconſtrue. All who make no conſcience of abſtaining from this vortex of diſſipation, be their popularity for every virtue as high, and their profeſſion of honour as ardent and hyperbolical as they pleaſe, by whatever means or appearance they paſs, in other places, for men of moderation and ſobriety, in ſuch inſtances, at leaſt, they are evidently faſcinated by ill example, criminal liſtleſsneſs, or illicit paſſion. And the part they act, by ſuch a ſacrifice of duty to pleaſure, againſt their higheſt concerns, in defiance of the moſt ſacred obligations, and indirect violation of views and hopes paramount to all others; would be branded as the blackeſt treachery, in the common routine of buſineſs, and every civil connection, or ſtipulation among men.

Morality,

Morality, without urbanity, is ſomewhat like youth without gaiety, ſpring without verdure, a garden without flowers, or a country enriched with wood, but deſtitute of water. There is, notwithſtanding, in every age and condition of life, ſuch a vigour and rigidneſs in real worth, as admits of no compromiſe. In every thing virtue is an inflexible preference of what is right. It is a line, in which there is no curve, a rule, that will not bend, or in his beautiful language, who *ſpake as man never ſpake, a narrow way and a ſtrait gate, and few there be who go in thereat*.

In all our intercourſe with young minds we ought never to betray the leaſt partiality or bias to that temporizing diſpoſition, or culpable pliability, which is a ſlave to the humours, the follies, and the vices moſt in vogue This ſhould make you, who are mothers, tremble at the very thoughts of your daughters ever going to a *play*, where they are ſeldom accompanied but by the looſe and diſſolute, where every delineation of character and paſſion is accommodated to the pruriency of a laſcivious age; where the vicious maxims of the world are implicitly adopted and recommended by faſhion; where nothing ſerious ever occurs, but romantic fiction and chimerical

misfortune, where blaſphemy is applauded, and piety hiſſed*.

The

* This argument is diſcuſſed at great length, with conſummate ability, and on true Chriſtian principles, by the late *J. Witherſpoon, D. D. Preſident of the College of New Jerſey.* The author was a true Preſbyterian Divine of the old School, and a rigid diſciple of the celebrated *John Calvin.* His memory for bigotry and intollerance, on one hand, and zeal for *the faith once delivered to the Saints,* on the other, will be long remembered in the Kirk of Scotland, with very different ſentiments, where he was bred, and diſcharged his miniſtry to a good old age. Even then he was tranſlated to America, on the eve of the war which diſunited that country from this, and which gave him full ſcope for the practice of thoſe high Republican politics, which ſo much diſtinguiſhed his polemics here. *His eccleſiaſtical Characteriſtics,* is a bitter lampoon on his clerical aſſociates, while in that communion, full of dry, ſarcaſtic humour, and written in a vein of irony, not ſurpaſſed for poignancy and real wit, perhaps, in any language, ancient or modern. But though a Leveller and a ſatiriſt, no one came before him in religious orthodoxy. His party writings are debaſed with aſperity and virulence, while thoſe of a devotional caſt, are every where animated and impreſſive. His occaſional defence of goſpel truth is always convincing and maſterly, and in his *ſermons,* the doctrines, the laws, and the examples, delivered in ſcripture, are enforced

on

The majority of ſuch as rank among the fondeſt admirers of the ſtage, are rarely the moſt reſpectable in private life. Do but obſerve, with what ſort of characters the boxes and lobbies, and paſſages, in theſe places, among us, are moſt uſually crowded. Who are the perſons frequently to be found in a play-houſe, moſt converſant with all the minutiæ of the buſineſs, beſt read in the jargon of the drama, and dramatic compoſition, and apteſt in realizing the managerial mandate of cruſhing a promiſing performer, or repulſing an author of merit? Is not every theatre a receptacle for the unclean, or a ſort of common mart for carrying on the moſt abandoned commerce? The parliament ſwarms not half ſo much with ſenators, nor the 'Change with merchants, nor even the Temple of the living God with holy and devout worſhippers, as every ſuch haunt of lewdneſs and diſſipation with prodigals, profligates, black-legs, loungers, idlers, ſpouters, Grub-ſtreet authors, newſpaper critics, pimps, bullies,

on the practice of Chriſtians, with irreſiſtible earneſtneſs and perſuaſion. And his *Serious Enquiry into the Nature and Effects of the Stage*, is ſuch a ſpecimen of analytical reaſoning as ſeldom occurs in a century.

bullies, and women of the town. Here we are not, certainly, to look for the wife, the good, or the innocent? It is, at leaſt, not their common reſort, and where no worthy parent would attach their children, no reputable family go for a domeſtic, and few men of principle or decorum ſelect the partner of their lives. All public ſpectacles are kept up by the giddy and the worthleſs. And who that has the leaſt feeling of propriety, can ſtoop, for a moment, to cultivate even the moſt tranſitory alliance, with a ſociety ſo idly, not to ſay ill, employed.

III. *LOVE.*

Love, the moſt gen'rous paſſion of the mind,
The ſofteſt refuge innocence can find:
The ſafe director of unguided youth,
Fraught with kind wiſhes, and ſecur'd by truth.
The cordial drop Heav'n in our cup has thrown,
To make the nauſeous draught of life go down:
On which one only bleſſing God might raiſe,
In lands of Atheiſts, ſubſidies of praiſe;
For none did e'er ſo dull and ſtupid prove,
But felt a God, and bleſs'd his pow'r in Love.

It is vain and ridiculous to deny or diſſemble the reciprocal attachment of the ſexes. We are all

all parts of one and the ſame great operative ſyſtem, and ſeverally intereſted in its ultimate completion. And, but for a ſeries of poſitive and artificial inſtitutions, no individual could ever have rebelled againſt this primary and eſtabliſhed law of exiſtence.

We are therefore ordained to regard each other with a ſenſibility and intereſt which begin and end only with life.—You cannot, though you would, and no law of God or man compels or enjoins you to ſuppreſs in your daughters this conſtitutional impulſe. It is your buſineſs to lay it under proper reſtrictions, to render it as much as poſſible ſubſervient to their own eaſe and convenience, to bring it under the habitual controul of reaſon, and to confine its operation within the neceſſary limits of prudence and delicacy. But nature has made the principle immortal, and its influence on female conduct is permanent and univerſal. From the firſt moment innocence ſuffuſes the face with a bluſh, your daughters are impelled, and in ſome meaſure formed by this ſentiment. And during the whole period of their youth and education, it more or leſs affects their dreſs, their diverſions, their actions, and their language; moulds their tempers, and regulates their manners.

Under

Under the aſcendency of a feeling thus genial and impulſive, and at an age when every object has a tendency to inflame their young affections, elections will unavoidably be indulged; and to regulate theſe is your principal concern, the beſt office you can do your daughters, and one of the moſt eſſential ſervices you can render ſociety.

It is generally from diſparity of condition that moſt unhappy matches take place. There is no time of life in which young women can with ſafety be ignorant of this fact, or inattentive to its conſequences. They are uſually left, however, to acquire the knowledge of it from accident or obſervation, and not unfrequently ruined before their minds are either capable of underſtanding the one, or making the other. For want of impreſſing thoſe, eſpecially of rank and fortune, with an early and habitual apprehenſion of ſuch a danger, how many melancholy and deſperate elopements are conſtantly happening, even from boarding-ſchools!

You cannot too ſoon and ſeduloufly guard againſt misfortunes of this kind. Teach your daughters to ſuſpect the ſincerity of every lover, whoſe ſituation and proſpects in life are not at leaſt equal to their own. Addreſſes from inferiors

ſeriors ought never to be permitted, nor the ſmalleſt degree of intimacy ſuffered, where a mutual attachment is poſſible, and at the ſame time ineligible. Nature is in every rank the ſame, and always ſuperior to political reſtrictions. Familiarity between the ſexes, under every poſſible predicament, for that reaſon, and independent of every ſubordinate conſideration, often terminates where ſhe intended it ſhould. Her operations are conſtant and infallible; and the conſequences, however diſagreeable and mortifying, may always be expected.

The characters of men in ſociety are at once ſo equivocal and various, that you will find it extremely difficult to aſſiſt them in their preferences. And yet there is no purſuit in which they either require more, or are leſs inclined to ſolicit any. It is an object, however, of which you ought not to loſe ſight for a moment. Girls are never ſo apt to be reſerved, even on this delicate particular, as when they are under the greateſt neceſſity to be open. It is then they think every eye is prying into their conduct, and that they are moſt ſedulous to ſecret what their own intereſt chiefly urges them to diſcloſe.

Such

Such a ſeaſon as this, and it is generally a very obvious one, loudly demands your interference and advice.—But where perſuaſion and remonſtrance do not ſucceed, it would be madneſs to ſubſtitute authority. And, ſince you cannot preſerve their happineſs by earneſt importunity, and a delicate tender of the kindeſt offices, beware of indulging cruelty or outrage, leſt you drive them to deſpair. For, whatever claim you have on their obedience and affection, you have no right to make them wretched.

One of the moſt effectual methods, perhaps, of preventing ſuch a criſis as this, and of directing their affections to ſettle on proper objects, might be to inſpire them with an habitual averſion to thoſe which in no ſituation can be eligible. A few characters may be pointed out, as a clue by which you may unravel a great many others leſs obvious, with whom you may have formed an acquaintance, and from whom your daughters may be more immediately in danger.

The character of Ranger, in the play, is not a very rare one in life, and, what is more extraordinary, often connected with the beſt qualities. A man of this kind is never indifferent in any company where there are women. But he

is

is ſo addicted to trifle with the tendereſt affections, to find the ſex ſo ſuſceptible of impreſſion, and to be ſo equally careſſed by all, that he becomes at leaſt incapable of attachment to any.

Surely you would not wiſh the ſelection of your daughters to fall on one whoſe ſole principle of intercourſe with the ſex is, never to return the tenderneſs he receives. He will probably treat her with much affected ſincerity. Gallantry is his profeſſion, and on every occaſion, and to every woman indiſcriminately, he acts his part with adroitneſs, but expects in no circumſtance whatever, that ſincerity ſhould be annexed to any thing he ſays or does.

His moſt ſolemn profeſſions, his tendereſt attentions, his repeated aſſiduities, are forms which have no other meaning than preſent amuſement, the temporary indulgence of vanity, or the introduction of an intrigue, which may probably end in the triumph of villany and guilt over ſimplicity and innocence.

He will then treat every application for redreſs with ridicule and contempt, and very coolly impute your unfortunate daughter's ruin, not to his own profligacy, but to her ſillineſs. And, whatever his art of ſeduction may have been, a cenſorious world will not be eaſily brought to believe,

lieve, that ſhe has not been ſufficiently forward and acceſſary in the means to which ſhe owes her misfortune.

Extreme vanity is alſo a characteriſtic in our ſex, againſt which you ought to put your daughters on their guard. You will often meet with minds well endowed by nature, and not ſuperficially cultivated, dupes of the moſt extravagant ſelf-conceit.

It is aſtoniſhing what a complication of abſurdities are often grafted on this unmanly principle. Blind to every imperfection, he appropriates all poſſible excellence, and is often intoxicated with an idea of his own ſuperiority in thoſe very inſtances where his defects are moſt ſhocking and prominent. He frequently wiſhes to be deemed generous, when it is not in his power to conceal his meanneſs. He will even affect to be your friend, and load you with profuſe profeſſions of kindneſs this moment, and treat you the next with a rudeneſs and brutality ſhocking and deteſtable even from a ſtranger.

A left-handed wiſdom, as Lord Bacon calls it, is generally the companion of this worthleſs diſpoſition. He has always a great many things to hide, which, however, very few wiſh to know. But his extreme affectation is to give an air of myſtery

myſtery and importance to the leaſt of all his inſignificant tranſactions.

Wherever his own intereſt is at ſtake, he will not be backward to receive and even to ſolicit your aſſiſtance. But let not your expectations of his gratitude be too ſanguine, or think he will put himſelf to any great inconvenience, even though he owe to you the higheſt obligations. His mirth, his folly, or his impertinence, is not to be checked or ſuppreſſed, whatever your delicacy, your temper, or your credit, may ſuffer by its indulgence. His vanity is too groſs to let him either perceive or feel the ſarcaſm of his own conduct, and he has his own private views too ſteadily and ſincerely at heart, not to render all the friendſhip he has for you, or any other, a very ſubordinate object.

Whatever his ſecret profeſſions to you are, you will ſeldom find him very ready to realize them publickly. And it is not even uncommon for him to inſult you by a familiarity in company, proportionate only to the ſervice you may have done him: For intemperate vanity, the rhodomontade of inſignificance, and the moſt culpable ingratitude, are often to be found in the ſame perſon.

Still

Still leſs than either would you direct your daughters to chuſe a miſer as a companion for life. It requires the moſt conſummate prudence in any woman to manage the parſimonious humour of a ſtingy huſband. Her leaſt expences will ſeem to him extraordinary. His conſtant lectures to her will be on frugality and economy. He will think her laviſh even in thoſe inſtances where others blame her parſimony.

Wealth is only valuable when occupied in doing good. It is then a mercy, but otherwiſe a misfortune to the owner, and all around. Nay, the prowling of the wolves and tygers is harmleſs, and even deſireable, compared with that of wickedneſs armed with power. For no plague waſtes ſo imperceptibly and ſecurely, infects ſo deeply and fatally, or ſpreads ſo wide and woeful a deſolation, as vice in opulent circumſtances and eminent ſituations.

Nor is the miſer, amidſt all his gold, happy or contented. His deſires extend as his riches accumulate, and the more he gets the more he wants. Thoſe powers which were originally deſtined for the acquiſition and enjoyment of ſupreme perfection, are thus proſtituted in the purſuit of things ultimately vain and unſubſtantial.

tial. In every ſituation he conſequently feels his inferiority, though Heaven ſets him on high, or expoſes him like ſome craggy promontory, whoſe ſuperiority to the neighbouring hills conſiſts in nothing but altitude and ſterility, as if he ſtood upon others merely to keep them down; or were placed by ſome malignant dæmon to grow great at their expence, and took a pleaſure in intercepting every acceſſion of fortune in their favour.

Rather, is not every ſuch wretch thus exhibited, by a benevolent Providence, to ſhew, as an exemplary object of inſtruction, what a monſter exorbitant wealth uniformly makes of little minds?

Leaſt of all, be acceſſary or conſenting to any connection, of a matrimonial tendency, which your daughters may unwarily make with the ſhewy, the fulſome, the flaſhy, or the fantaſtical. Theſe are all infallible attributes of diſſimulation and inſincerity.

All men have found, as all ſhall always find,
Pomp but the bubble of a frothy mind.

There is little ſenſe, virtue, or ſenſibility, either in man or woman, where there is no ſimplicity. The

The want of this, at leaſt for the moſt part, is a certain indication of inſignificance or vice, or both. The wretch who practiſes deception muſt have ſomething for a covering.—And to him it will always be a much eaſier taſk to mimic than realize what is generally moſt reliſhed and acceptable. And whoever is addicted to trim and accommodate in the ſmalleſt, will exert the ſame policy in the greateſt matters.

With a faſtidious character, like this, no woman on earth can be happy. He is every where ſo very tender, that the ſlighteſt touch occaſions him the moſt exquiſite pain. Every trifle puts him in a fret, and he is never ſo much in his element as when thoſe moſt dear to him are brought into the ſame inquietude.

The more ſenſibility with which the unfortunate partner of his boſom is endowed, the more it is in his power to vex and moleſt her. And ſhe is no ſooner acquainted with his character, than ſhe knows his aſſiduities to be moſt tormenting as moſt inſidious. His imagination, perverted by pride and peeviſhneſs, wholly overcomes his judgment. Circumſtance and ſhew engroſs all his thoughts and attention. In truth, he never thinks but how he may ſhine, nor performs an action but with a view to ſwell his own importance.

tance. Continue to feed the ambition of his heart by a ſordid proſtitution of your own, and you ſhall find him of all men the moſt candid, generous, and friendly. But the moment your ſimplicity betrays you into one ſyllable that would rob him of the ſacrifice he expects, his ideas of your character will undergo a total revolution. For he will no longer do juſtice, even to your merits, than while you connive at his foibles.

One of the baſeſt hypocrites I ever knew, raiſed for himſelf, among a circle of little minds, who affected to regard him with reverence and adoration, no contemptible reputation, by railing almoſt inceſſantly againſt the very vices to which he was himſelf notoriouſly addicted. No man reprobated falſehood in every form with more pointed ſeverity, than he did. Yet his friends and his foes, thoſe he eſteemed and thoſe he diſliked, were received with the ſame fulſome adulation, the ſame diſtortion of features, and the ſame awkward and ſtately mode of addreſs.

He was ſo accuſtomed to the repetition of the words generoſity, beneficence, dignity, and ſimplicity, that he impoſed on himſelf as well as others, and miſtook a familiarity with the names for a poſſeſſion of the qualities; and even the

blown ſuggeſtions of his own pride, for the practical operations of true worth.

His profeſſions of honour were never more laviſh and ſolemn, than when he meant to deceive or betray. He could boaſt, with moſt aſtoniſhing effrontery and earneſtneſs, even of humanity and candour, to the unfortunate wretches whom his want of theſe virtues had undone.

His tongue, though more venomous and deadly than that of an aſp, was, notwithſtanding, tipt by an aſſemblage of the moſt ſhining phraſes that ever aided any poetical deſcription of the ſweeteſt and ſofteſt ſenſibilities. With a manner ſingularly ſtarch and theatrical, his converſation throughout was one tireſome inflated effuſion of politeneſs without goodneſs, and affection without eſteem.

He had parts, but they were debaſed and proſtituted in an abortive purſuit of popularity; he had feelings, but they were taught to move only within the abject ſphere of vanity and ſelf-intereſt; he had virtues, but they never interfered with the deciſions of a debilitated mind, with the invidious averſions of a malignant temper, with the cruel machinations of an implacable heart.

A fairer perſon loſt not Heaven; he ſeem'd
For dignity compos'd and high exploit;
But all was falſe and hollow; though his tongue
Droſt manna.

Perhaps there never was, in any other character, ſuch a ſtriking complication of abſurdities. He was bleſſed with a wife of the fineſt taſte, and the moſt amiable manners; but his peculiarities broke her ſpirits, unhinged her temper, and reduced her, from one of the ſweeteſt, to one of of the moſt fretful and wretched women upon earth.

But it is impoſſible to delineate all the traits of human inſignificance and demerit which prevail in the buſy world.—There is none of you whoſe experience may not furniſh abundance of examples for urging the neceſſity of teaching your daughters, by every means in your power, the great and indiſpenſible art of diſcriminating character.

FEMALE HONOUR.

——————— Ah, turn thine eyes
Where the poor houſeleſs ſhiv'ring female lies;
She once, perhaps, in village plenty bleſt,
Has wept at tales of innocence diſtreſt;
Her modeſt looks the cottage might adorn,
Sweet as the primroſe peeps beneath the thorn;
Now loſt to all her friends, her virtue fled,
Near her betrayer's door ſhe lays her head;
And, pinch'd with cold, and ſhrinking from the ſhow'r,
With heavy heart deplores that luckleſs hour,
When idly firſt, ambitious of the town,
She left her wheel and robes of country brown.

TO Parents eſpecially, who are anxious for the morals as well as fortunes of their children, among all the ſhocking ſights ſo conſtantly exhibited in every part of this great metropolis, none can be more affecting and deplorable than thoſe immenſe ſhoals of bad women, who ſwarm in the ſtreets, and are ſo numerous, ſo profligate, and ſo daring in all public places. The very happineſs, not to mention the virtue or utility to ſociety, of ſuch a multitude of individuals, is an object

object which calls loudly for the interpoſition of the legiſlature. But, whatever ideas ſtateſmen may entertain of this enormous and growing evil, it holds forth a dreadful leſſon to mothers, and all who have any concern in female education.

In a vortex of luxury, intemperance, and depravity, how ſhall female virtue be preſerved? how ſhall the honour of the ſex be protected? how ſhall the woman, whoſe mind is inceſſantly accoſted by the groſſeſt indelicacies, retain thoſe nameleſs purities, on which her reputation and happineſs in life depend? By what means ſhall you guard your daughters from the contagion of bad example, or ſhield effectually that innocence from injury or violation, which is the ſweeteſt and lovelieſt feature in their character?

Ye mothers of ſenſibility and virtue, whoſe fond imaginations dwell with rapture on the proſpect of felicity which you anxiouſly expect ſhall be the fortune of your offspring, what an awful, important, and inſtructive ſpectacle do you not behold, wherever you turn your eyes, from that deplorable profligacy, in which ſome of the fineſt women in the world are plunged, and from which, not the beſt on earth can be certain of ſecuring for their daughters an abſolute exemption! Many of theſe forlorn creatures—abject,

infamous, and irrecoverable, as they now are—were probably born to far other hopes, have ſeen happier days, and received an education which promiſed better things. Their morning might have been bright and ſerene, though their evening grows cloudy and cheerleſs. But where now are all thoſe bleſſings, ſo eagerly anticipated and foretold by ſuch as had an intereſt in their welfare? In thoſe delicious moments, when the good qualities of your daughters fill your hearts with gladneſs, think on their lamentable condition for whom the deſtinies have reſerved ſo different a fate, who have the ſingular misfortune of giving birth to the moſt worthleſs, the moſt diſgraceful, and the moſt wretched of the ſex. It is by contraſting your enjoyments with their ſufferings, that you are enabled to conſider your daughters as not a curſe, but a bleſſing. Theirs, alas! were probably once as gay, as guiltleſs, as charming, and as hopeful as yours. The ſmiling careſſes of infancy, and all the nameleſs endearments of childhood, ſtruck at that time their partial apprehenſions as ſo many flattering preſages of approaching proſperity! nor can you contemplate your tender charge with a happier mixture of ſolicitude and ecſtacy than they did. God forbid any of you ſhould ſhare that inexpreſſible

preſſible conſternation and horror, which ſeize the feeling heart, on the tiding of a fallen and a ruined child! Heaven, when moſt incenſed, viſits not the guilty with a heavier puniſhment.—Nor can the tendereſt ſtrings of humanity be more exquiſitely touched. O God! to be thus bereaved, in one moment, of that which the beſt have always valued moſt; to have the beloved of your ſoul torn from your fondeſt embraces, not by death, the common lot of the ſpecies, but by vice, our hereditary enemy and deſtroyer, is too much, is more than nature can bear, is a wound which can be cloſed only with life!

In proportion as you deprecate ſuch a calamity, you will be ſerious in your endeavours to prevent it, by fortifying your daughters againſt every ſpecies of impropriety, which tends by any means to leſſen or relax their ideas of female virtue. With this view, impartially examine your own hearts; and caution theirs, with infinite and unceaſing earneſtneſs and importunity, againſt whatever moſt endangers yours.

This flagrant and public inſult on the decency, the utility, and the dignity of your ſex, is, perhaps, one of the greateſt inconveniences attending the moſt poliſhed forms of political ſociety. But, among the vaſt multitude of hapleſs victims

thus ſacrificed at the melancholy ſhrine of profeſſional proſtitution, the number of women who owe their degradation to their own wantonneſs, is very inconſiderable. Apart from the various incentives to incontinence, which are the neceſſary concomitants of artificial life, the ſex, in my opinion, are naturally attached to purity. In ſcenes of ſimplicity, at leaſt, and remote from courts, aſſemblies, and populous towns, a woman of looſe inclinations or abandoned manners is rarely to be found.—And there, ſhe is ſo abſolutely the creature of education, habit, and faſhion, that nature has no longer any ſhare in her character, nor takes any charge of her conduct.

To what then ſhall we attribute this humiliating circumſtance, or how account for ſo ſhocking a debaſement of the ſex? By exploring ſome of its moſt obvious cauſes, we may partly, perhaps, defeat their operation. And a ſtrong paſſion for diſſipation, averſion to induſtry, habits of credulity, and diſappointed love, are all more or leſs chargeable with this conſequence.

It ſurely requires no great ingenuity to point out or obſerve the ſettled connection which ſubſiſts between conſtant diſſipation and occaſional guilt. What are our faſhionable circles, our routs, our aſſemblies, moſt of our elegant entertainments,

tainments, and all our places of public rendezvous but ſcenes of gallantry and intrigue, where a thouſand artifices are daily practiſed to inflame the paſſions; where perſons of the moſt profligate habits are the capital figures in the group; where the number and effrontery of the worthleſs are for ever on the increaſe; where all the innovations of faſhion ſpread and ravage like a peſtilence; and where every impropriety and exceſs may be expected, which can be ſuppoſed to reſult from an eternal colliſion of the ſexes? Is it here that any man, in the ſober uſe of his reaſon, would repair in ſearch of thoſe virtues which render matrimony eligible; in which he could repoſe a confidence; or which he would wiſh his children to imitate? Is it here your daughters are likely to meet with ſuitable examples of decency, modeſty, and reſerve? Is it here you would teach them the amiable and intereſting leſſons of modeſty, diffidence, attention, and aſſiduity? Rather, is not this the profeſſed ſchool of vanity, giddineſs, inſipidity, and folly? Surely places of this ſort are not the walks which the wiſe, the worthy, and the reſpectable, are known to frequent. What good quality can poſſibly be acquired from multitudes only engaged in the purſuit of pleaſure? Where that ſcene of general

intercourſe, in which characters leſs exceptionable do not compoſe the majority of the company? And theſe are collected, animated, and kept together by objects of the moſt trivial nature, if not of the looſeſt tendency. Can your daughters then expect improvement or edification from a conſtant ſcene of amuſements, by which many, in every reſpect their equals, have been undone? from a promiſcuous throng of idlers, inſignificants, and mimics; whoſe converſation is prattle or ribaldry, whoſe actions are levity and riot, whoſe manners are obvious ſignatures of unprincipled hearts?

Ye ſlaves of opinion and parade, doomed as ye are, like pictures in an exhibition, to ſcenes of perpetual oſtentation and expoſure, where every fool gratifies his impertinence at your expence—ah! little do you know or ſuſpect how coſtly and perilous your ſcanty portions of enjoyment are, and for what a world of inſignificance you thus forego the choiceſt endearments of the heart!

Among all the objects that powerfully affect our natures, female diſtreſs ſeems one of the greateſt. This rouſes all the heart, and touches the ſympathy of man. The complaints of a woman, unleſs when defeated by ſome other feeling, procure immediate attention and relief. It is not in the

the maſculine temper to treat the ſex with indifference. We are often more ſolicitous about their welfare than our own; and there is hardly any man ſo barbarous as not, occaſionally at leaſt, to exhibit ſome ſtriking proofs of generoſity at their inſtance. The peculiar delicacy of their make, their exquiſite ſenſibilities, their dependent condition, the winning aſſiduities of their manners, and the invariable propenſities we feel and diſcover to ſerve and protect them, give us a laſting and active concern in whatever relates to their pain and pleaſure.

But how ſhamefully would this generous and manly ſentiment be debaſed, were it extended unexceptionably to all who have loſt their virtue? Many of theſe, God knows, are abundantly wretched, whoſe ſufferings, however, are of their own creation, and not, as in other caſes, impoſed by neceſſity. Deſtined to a ſtate of the loweſt drudgery, they contract improper acquaintance; and by indulging intemperate deſires, become the hapleſs and ghaſtly victims of indolence and bad company. What are moſt of thoſe tawdry and gigantic women, who ſtalk through the ſtreets, like grenadiers in diſguiſe, and exhibit ſo much wanton and ferocious effrontery, but ſervants out of place?

Reflect on these melancholy examples of female depravity, ye hard-hearted mothers, who take no pains to suppress the extravagance of your daughters, but suffer them to cultivate such habits of profusion, as may one day reduce them to the same mortifying and disgraceful condition! Idleness and dissipation might, with the finest fortune in the world, bar their happiness for ever; but, without a competency, are the certain road to destruction. Why buoy them up with expectations you never can realize, or accustom them to a mode of living, dressing, and keeping company, which cannot survive their dependence on you, and from which, however humiliating and painful, some time or other they must descend? What is this but directing them to place their comfort on objects not merely precarious, but evidently abortive?—and the moment your support is withdrawn, either by accident or death, they will not thank you, on finding themselves obliged to procure a sorry maintenance at the expence of their virtue, and the habitual risque of their lives, who, by an education less refined, and more laborious, might have earned their bread by laudable means, with unblemished fame, health of body, and soundness of mind.

So

So profligate and abandoned is the world become, that you had better turn your daughters into the ſtreet at once, than place her out to ſervice. For, ten to one, her maſter ſhall ſeduce her, or ſhe ſhall be made the confidant of her miſtreſs's intrigues, or ſhe falls the victim of ſome pampered menial.—Parents who can provide no better for their children, ſeem now anxious only of procuring for them places of eaſe, affluence, and luxury, to the excluſion and contempt of ſuch ſober, induſtrious people, as cannot afford to be idle themſelves, or keep thoſe who are. Many, therefore, get into families where one continued ſcene of riot and debauchery prevails; where nothing is ſo much derided as the very ſemblance of decency; and where ſhoals of fellows, kept and fed like oxen in a ſtall, make it an object to ruin every modeſt girl within their reach.

But for one woman who owes her infamy to levity and idleneſs, thouſands are deſtroyed by credulity. With what fraternal tenderneſs, and manly delicacy, does the poet, in the following lines, apprize his fair ſiſters of their critical ſituation. Nor are his juſt invectives againſt thoſe of our ſex, who practiſe the diabolical arts of ſeduction, the leſs poignant for their oblique direction.

—Ah

——————————Ah then, ye fair!
Be greatly cautious of your ſliding hearts:
Dare not th' infectious ſight; the pleading look,
Downcaſt and low, in meek ſubmiſſion dreſs'd,
But full of guile. Let not the fervent tongue,
Prompt to deceive with adulation ſmooth,
Gain on your purpos'd will. Nor in the bow'r
Where woodbines flaunt, and roſes ſhed a couch,
While ev'ning draws her crimſon curtains round
Truſt your ſoft minutes with betraying man.

Alas! how many, without depravity of heart, by a ſudden ſhock of temptation, or the ſeductions of villany, have in one moment been robbed of their character, and loſt their comfort! Well may the ſpecies bluſh for want of humanity, whenever ſuch a caſe tranſpires! It would then ſeem as if one wretch were materially ſerved by the mortification, and exulted in the ruin of another. The native ghaſtlineſs of vice is never ſo apparent as in her hollow triumph over fallen or degraded worth!

How inſidiouſly does the ſhocking tale circulate! The poor and unfortunate delinquent is ſo univerſally deteſted and avoided, and truth and falſehood are ſo equally blended in her indictment, that the malice of her enemies is ſtrengthened, and the predilection of her friends ſuppreſſed. Whatever

can

can mitigate the accuſation, is excluded; while a thouſand aggravating circumſtances are fabricated, dilated with minuteneſs, and magnified with acrimony.

In ſuch a ſtate of reprobation, what ſhall ſhe do? from what quarter ſupplicate mercy? or whither look for redreſs? Where are the bowels to pity, the hands to relieve, or the arms to receive her? Nature every where aſſumes the ſame dark, menacing, and gloomy aſpect! From all with whom ſhe had formerly any intimacy or connection, ſhe meets with reſentment and contempt, inſtead of ſympathy and condolence. To the worthy of every ſex, character, and condition, ſhe has no acceſs, but is every where ſurrounded with obloquy and ruin.

Thus abandoned of earth and heaven, in the midſt of ſociety ſhe pines in ſolitude, perhaps ſtarves for want, or not unfrequently dies of deſpair! Public proſtitution is often adopted, merely as a temporary aſylum from hunger and the grave; and ſhe generally prowls or wanders in the ſtreets with a heavy heart, a conſcience full of remorſe, and a mind alternately approaching the dreadful extremes of inſenſibility and diſtraction.

Thou

Thou monſter! by whom ſhe has been robbed of her honour, ſee to what a deplorable ſituation ſhe is now reduced, who, before her confidence in thee, was innocent and happy!

How could'ſt thou ſay her face was fair,
And yet that face forſake?
How could'ſt thou win her virgin heart,
Yet leave that heart to break?

Forget not then a moment how liable your daughters are to ſeduction; and be particularly jealous of their male companions. Your men of the world live and die in a maſk, and are always objects of ſuſpicion, in proportion to their affectation of honeſty. But he who would paſs for a man of honour, has treachery ſolely in view. He flatters only to betray: and whatever he does to amuſe, is meant as a prologue to the tragedy in which he hopes to be an actor with your daughters. Encourage, therefore, none, whom they can miſtake for gallants, to hang about them, to whiſper ſoft things in their ears, to pleaſe them with a torrent of fulſome prattle, or to tender, with inſidious politeneſs and aſſiduity, their homage in private or their ſervice in public.

Diſappointment

Diſappointment in love is alſo a fertile ſource of female infidelity. The rights of maternal authority do by no means in the world ſuppoſe the abſolute ſlavery of your daughters. Amidſt the luxury and vice which at preſent overwhelm ſociety, what is marriage for the moſt part but an outrageous inſult on reaſon and nature? How often does a conjugal connection take place between thoſe moſt heterogeneous and irreconcileable in temper! The ſtrongeſt artificial ties are but a ſlender cement to matches explicitely reprobated by nature.

When the ſexes are united in this manner, and cohabit on no higher principle than thoſe of mere partners in the common affairs of buſineſs, they may honour it by what appellation they pleaſe, but it is in fact a ſtate of legal proſtitution. It is plain, at leaſt, that they ſurrender every thing to each other, ſave their hearts; and, without an exchange of hearts, what, in the eyes of God or man, can ſanctify their choice?

Thus our youth are literally bought and ſold, or drove into one another's arms by a ſpecies of the groſſeſt compulſion, merely to anſwer the capricious, unprincipled purpoſes of parents; who, by the righteous appointment of Providence, often live

live to witneſs the melancholy conſequences of ſuch inhuman arbitrary bargains.

Who are they who bear the opprobrious diſtinction of being called *women of pleaſure*, in the higher walks of life, but wives who had never any cordial regard for their huſbands, whoſe averſion, on that account, to the chaſte and legitimate endearments of wedlock, involves them in a ſeries of forbidden joys; or who, ſpurning a condition in which the heart has no concern, prefer, in a fit of diſtraction, all the mortifications of public infamy, to the dear-bought honour of a fidelity inſeparably connected with inſipidity, vaſſalage, and diſguſt?

It is this ſpecific circumſtance, which, from the middle and lower ranks in ſociety, furniſhes the town with proſtitutes, the houſes of correction with female vagabonds, and the hoſpitals with invalids. One half, at leaſt, of the profligate multitude, who, like ſhoals of infectious vermin, neſtle in every corner, and pollute every thoroughfare, are women of this odious but unfortunate deſcription.

Educate your daughters, then, with an invariable eye to that condition, whatever it is, in which Providence hath fixed their lot. Accuſtom them

to

to be ſhy, wherever frankneſs is likely to involve them in difficulty. They ſhould aſſociate only with young men in ſimilar circumſtances. Make them, above all things, ſenſible, that the love of their huſbands alone can render a marriage life eligible; that it never grows irkſome, but in the abſence of this principle; and that enjoyment ought not to leſſen affection, as nothing can be more baſe than to like, when we have not, what we deſpiſe the moment we poſſeſs.

You who can ſafely congratulate yourſelves in having no ſhare in thoſe cauſes which produce ſuch a melancholy degradation of the ſex, are peculiarly happy. Heaven conſigns to your care the tuition, the characters, the future felicity of your daughters, their uſefulneſs in life, and the various bleſſings to which even poſterity is entitled from their worth. You are yourſelves poſſeſſed of too much ſenſibility and virtue, have too much experience of the world, and daily meet with too many inſtances of young women ſuffering for want of that attention which their circumſtances require, not to feel the whole preſſure of a truſt ſo delicate and intereſting.

Let me, therefore, beſeech you to make your daughters ſenſible, that ſomething more is ſtill neceſſary, both to the perfection of their education, and their comfort in life, than mere obedience

dience to maternal authority, domeſtic accompliſhments, diligence, economy, or even the pureſt ſimplicity in mind and manners. You muſt alſo,—as you wiſh them to be eſteemed and beloved, to ſupport the credit of your families and name, and to ſet a good example to their offspring, as you have done to yours,—more eſpecially accuſtom them early and aſſiduouſly to the acquiſition of uſeful knowledge, the habit of agreeable virtue, and the practice of real religion.

KNOWLEDGE.

SCIENCE is that to the mind which light is to the body; and a blind is juſt ſo much leſs ſhocking than an ignorant woman, as her mental are ſuperior to her corporeal powers.

This ſpecies of accompliſhment has been much ridiculed, as raiſing the ſex above that ſphere where nature ſeems to have fixed their movements. Such is the paradox which has occaſioned ſo much illiberality and ſarcaſm, and on which every woman of learning has been ſo often repreſented as a monſter! But this poſition, examined to the bottom, only ſhews that pedantry is a foible leſs frequent, and therefore leſs ſufferable, in one ſex than in the other. Like moſt other charges brought againſt you, it proceeds from a total ignorance of your worth.—And God forbid that any human being ſhould be anſwerable for the fabrications of ignorance and prejudice!

Learning, it is alſo ſaid, would improve your talents of addreſs, and only make you worſe by rendering you more artful. This is likewiſe an idea which no man, who enjoys the converſation

and

and friendſhip of modeſt and good women, ever indulged. Whoever has the leaſt regard for decency and truth, and is not deſtitute of all reliſh for the happineſs which ſprings from the chaſte ſenſibilities of an unpolluted heart, muſt own he has ſuffered a thouſand times more exquiſitely from the unrelenting antipathy of men, than from any bad qualities in women. Indeed, the preſent ſituation of both in this country renders it impoſſible to be otherwiſe. The maſculine character is peculiarly obnoxious to the petrifying influence of vulgar opinion. Our young men are ſoon intoxicated with the fallacious maxims either of the gay or the buſy world; and both extremes are equally pernicious to ſocial excellence. Ideas of the meaneſt and moſt ſordid tendency abſorb their minds at a very early period, and render them ever after criminally callous to the workings of humanity. With a ſtrong predilection for wealth, independence, or libertiniſm, they cheerfully proſtitute all the powers of their minds, and all the feelings of their hearts, in acquiring one or all of theſe objects. This unavoidably plunges them into all the machinations of pride, all the intrigues of gallantry, all the intricacies, riſques, and viciſſitudes of buſineſs.—Sentiment conſequently loſes its weight, and ſenſibility its edge; intereſt triumphs

in

in the abſence of principle, and nature relinquiſhes her dominion to art.

The moſt engaging diſpoſitions of the female mind ſeldom undergo ſuch a total revolution. Nor do women ever diſcover any great profligacy of heart, till they have forfeited all credit with the world. Apart from a few of the moſt perverſe and unrelenting tempers, thoſe not flagrantly vicious are ſeldom inſincere. Their attachments, which conſtitute the moſt comfortable circumſtance in domeſtic life, when innocent and undiſſembled, are much more laſting and fervent than ours. In ſhort, as the world now goes, it is a thouſand times more dangerous to truſt a man than a woman of reputation.

Let no ribaldry, therefore, however plauſible and fallacious, divert your attention from the intellectual improvement of your daughters. In their youth, all their powers of ſenſual or pleaſurable enjoyments are mature, and decline only as their paſſions cool. Now is the time to furniſh them with a ſtock of other and more durable materials, that they may live with ſatisfaction when theſe are no more. It is when her fibres, and juices, and ſalts, are tender and genial, that the earth receives her ſeed, that the laws of vegetation operate, and all thoſe plants take root

and

and ſpring, which afterwards fill her boſom with plenty, and her face with beauty. Nor is there one barren or blighted ſpot, on any part of her ſurface, more perfectly bleak and diſmal, than a mind involved in ignorance, or benumbed with inſenſibility.

Embrace then the preſent ſeaſon of cultivating the minds of your daughters, in ſuch a manner as to render their intrinſic value as ſubſtantial as you wiſh their exterior to be amiable. Knowledge improves the human intellect, and endows it with all its excellence; unmaſks to our view our own natures; ſhews us what we are, and diſcloſes all that can be hoped or dreaded from the circumſtances we are in. By the regulations it preſcribes, and the delicacy it inſpires, knowledge improves our taſte for ſociety, and imparts a finer reliſh to all our mutual attachments. It is the inſeparable hand-maid of happineſs, opens a thouſand avenues to indulgence of the pureſt and moſt exalted kind, unlocks to human view the myſteries of Providence, creates an heaven on earth, adds to the joys of the preſent the hopes of futurity, and when the objects of this world expire on the ſenſes, fills the whole heart with the glorious and animating proſpects of another.

Without

Without knowledge the poſſeſſions of time were imperfect, and the preſages of eternity unſatisfying. Speak, ye who are old and uninformed, Do not all things appear inſipid? Your paſſions have loſt their fire, your feelings their edge, your very ſenſes the natural reliſh of their reſpective objects. Worſe, not better, for all you have ſeen and heard, in the various ſtages of life, your every thought muſt be as inſipid to others, as it is to yourſelves. And, of all the empty prattle which fills an empty world, that of ſecond childhood, becauſe leaſt natural and innocent, is moſt tireſome and impertinent. Yet, under a hoary head, the ſacred and venerable emblem of wiſdom and experience, how frequently do we meet with nothing but ſtupidity, puerility, inſignificance, a mind eternally out of humour, and a tongue that never is at reſt!

Nothing can be more appoſite to this purpoſe than the following obſervations by a late maſterly and elegant writer. "People" ſays he, "are induſtrious to lay up a ſtock of money for "their children, but few think of a more uſeful "ſtock, that of ideas, though it can be pro-"cured in leſs time, and with leſs labour. One "who, in youth, has collected ſuch a ſtock, "who delights in reading, and who has acquired

" an habit of thinking and obſerving, can never
" pine for want of company. This perſon poſ-
" ſeſſes the magic art of raiſing the dead, and
" converſing familiarly with the greateſt men of
" paſt times. That ſource of entertainment
" never dries up, not even in old age. It is my
" ſincere opinion, that a common peaſant en-
" joys more felicity, than a man of fortune
" whoſe education has been neglected, who is
" ſo ignorant as even to put no value on know-
" ledge, who lives, from hour to hour, without
" plan or proſpect. It requires an extraordinary
" genius to lead an idle life with any degree of
" ſatisfaction or eſteem. Company is not always
" in our power, and in company, both men and
" women, make but ſilly figures, however plen-
" tiful their board, if they have nothing to ſay to
" their gueſts*."

The ſum of all human prudence is to provide againſt the worſt. Bodily beauty ſoon dies, but that which is intellectual is immortal. And, though age be almoſt every where attended with grey hairs, ſhattered teeth, dim eyes, trembling joints, ſhort breath, ſtiff limbs, and a ſhrivelled ſkin,—there is a charm in wiſdom, which, notwithſtanding

* The late Lord Kaims.

withſtanding all theſe melancholy circumſtances, diffuſes a pleaſing ſerenity over the evening of our days. Indeed, nothing is ſo truly reſpectable at this period of humanity, when dignified, as it ought to be, by all the habits and principles of genuine benignity and honour. Age is then wiſdom, combined with experience; the very ſpirit or ſum of all earthly perfection; an emblem or earneſt of that future and divine fruition, which is the certain conſequence and happy conſummation of all mental and moral excellence.

Thus it is from knowledge alone that the greateſt and beſt have found even ſolitude and retirement ſo ſingularly charming, and that the decline of life, with all its infirmities, ſo frequently glides away amidſt the ſweeteſt endearments and the ſereneſt hopes. It is this which conſtitutes the only real and laſting diſtinction which can ſubſiſt between mortals of the ſame ſpecies,—which neither rank, nor title, nor fortune, however high or ſplendid, can deſtroy, monopolize, or confer,—and which, on every emergency, gives an obvious and decided ſuperiority to wealth, or power, or grandeur! Yes, by knowledge, women, as well as men, ſhare the prerogative of intelligence, hold the dominion of the world, boaſt the lineaments of divinity,

and aſpire to an imitation of him who made them!

The objects of knowledge are infinite. But theſe a ſenſible and prudent mother will accommodate to the future proſpects and deſtinations in life of her daughters. She will not, without fortune, inſpire them with a taſte for dreſs, with ſuch ideas of expence, with a preference for ſuch modes of behaviour, for ſuch a ſpecies of equipage, ſuch amuſements, ſuch company, and a thouſand other ſuch extravagancies, as can only ſuit the greateſt, the richeſt, and the moſt diſſipated Much leſs will ſhe beſtow education fitted for a woman of quality on thoſe who can occupy only a dependent ſtation in life, inculcate the refinements of a lady of faſhion on ſuch as may be under the neceſſity of earning their own bread; or give to her, who is doomed to ſervitude, the breeding, endowments, and ideas of a ducheſs.

It is well worth the ſtudy of every young woman to attend, very carefully and correctly, to the various characteriſtics of the human mind, in all that aſſemblage and contrariety of paſſion they ſeverally involve, and which are every where palpably developed in common life. To a culpable negligence, in this particular, it is, probably, to be attributed,

attributed, that ſo many of the one ſex are ſo inceſſantly victims to the perfidy of the other. But, of all other things, ſhe ought to be made beſt acquainted with her duty, or what, in every ſituation ſhe may fill, is moſt neceſſarily expected of her, and moſt indiſpenſible to a virtuous and graceful deportment. Nor can it avail her much, for either perſonal or relative comfort, to be endowed with all the literature, ſcience, and wit, that ever diſtinguiſhed female genius, while ignorant how ſhe can be moſt uſeful, or do moſt good.

VIRTUE.

THE flowers of the Spring derive their chief excellence from their promiſe of the riches of Autumn; and the moſt ſplendid accompliſhments are, in the ſame manner, eligible only as auxiliaries to virtue.

We have but little pleaſure; and it is of no conſequence what our improvements are, unleſs accompanied with morality or perſonal worth. The accompliſhments of the underſtanding and the heart are in ſome degree eſſential to the being of every virtue. The want of the former will render your daughters inſignificant, but without the latter they muſt be worthleſs.

But dream not of engrafting virtue on rudeneſs, or that in any woman the moſt refined principles of integrity can atone for want of good-nature. Indeed, the beſt moral qualities, even though adorned with all the elegance of taſte and genius, will never reconcile the world to the manners of a Shrew. It is not enough to make your daughters good, you muſt alſo make them agreeable; and wherever the principles of innocence

innocence are out of danger, as complaiſant and accommodating as poſſible.—Nature has conſtituted them the delight of the other ſex, and it would ill become you to counteract, by negligence or inattention, her generous deſign.—The virtues are all amiable and engaging. Like you, who are deſtined to give them reality and a name, to be loved they need only to be ſeen. Not that the qualities of a warm, and open, and upright temper, can ever be agreeable to thoſe of a frigid, and narrow, and crooked one. The human heart is never ſo completely bleſſed, as when abſorbed in generoſity. This obſervation the ſelfiſh and little never make. It comes not within the narrow petrifying circle by which all their ſentiments and actions are generally ſquared and bounded. Yet I appeal to the feelings of every individual, whether you ever enjoy ſo much as when you think moſt favourably of your fellow-creatures, and do moſt for them. Lay your hand on your heart, it will anſwer for me, that you are never ſo bleſſed as in the inſtant of bleſſing others. Then it is that we perceive the ſpirit and reality of virtue, that we feel her heavenly and genuine influence, that we gratefully acknowledge her divinity, and that we reſign ourſelves the willing ſubject, of her empire!

Put the caſe, that all the world were perfectly ſelfiſh and crafty, that every one diſliked, deſpiſed, and inſulted each other; and that all, in their various ſtations and relations, ſtruggled hard to over-reach and take every poſſible advantage; what infinite graſping, and quarrelling, would not then take place? We cannot conceive a more awful and perfect idea of human wretchedneſs, than the whole infernal tribe of ſiniſter paſſions thus let looſe!

It is owing, therefore, intirely to the few veſtiges of humanity, candour, and truth, which yet remain among us, that we do not literally devour one another. And were theſe univerſal, were they but as popular as the oppoſite vices, how happy, and cordial, and friendly, and acceptable ſhould we not all be, in the reciprocal exerciſe of the kindeſt affections, in conſtant interchanges of the beſt offices, and in all the various endearments of mutual affability and good-will?

Were there none of that pride in the world, which takes up ſo much room, renders every part about us ſo exquiſitely ſore and tender, and leſſens us ſo extremely in the eyes of others, while it lifts us ſo high, and blows us ſo big in our own; none of that rude implacable ſhyneſs, which points at the friendleſs and well-meaning,

ing, and originates ſo frequently in ignorance, and an abject deference to vulgar opinion; none of that hypocriſy, which ſerves as the ſecret reſervoir of malignity, to ſuck in poiſon from one quarter for the ſole purpoſe of diſcharging it with advantage in another; none of that execrable ſpite, which, like a ſtream of air circulating under ground, ſo often ſaps the comfort, or burſts with vindictive violence on the innocent and unſuſpecting:—in ſhort, were there no time-ſervers, no local ſycophants, no cringing ſlaves, no fawning, falſe-hearted friends, no liars and liſteners, no promoters of falſehood, no dupes to the wanton, and bad inventions of the weak or wicked, —we ſhould have no grievances, no murmurings, no claſhing of intereſts, no ill-humour, no antipathies, no jars at all. Harmony and happineſs, not diſcord and miſery, would then be the badges of every human ſociety. This poor deſolated globe, ſo ſtrangely embroiled in diſtraction and ſorrow, thus emancipated from the deluſions of faſhion and the vaſſalage of domineering vice, would yet reſemble that holy and happy place, where peace and unity dwell in everlaſting concord, where pure, unmingled goodneſs charms every heart, and where all the bleſſed

inhabitants are equally loving, lovely, and beloved.

Did you ever know—unleſs where poverty, or prejudice, or ſomething awkward in their circumſtances, diſguiſed them in the eyes of the public—either man or woman remarkably good, who was not peculiarly liked and careſſed by thoſe who had moſt acceſs to them?—In truth, the moſt infallible criterion of the worthy is, that they are uniformly beloved, and eſteemed moſt by all to whom they are beſt known.

Yes, there is a charm in every aſpect of true feminine excellence, to which the heart of man is never unſuſceptible. Make this all the ſtudy of your daughters, and induce them to ſtudy it, while nature affords them her kindeſt aſſiſtance. Now their ſenſibilities, on all occaſions, are awake to the moving and various forms of gracefulneſs and beauty.—Theſe are objects to which youth are naturally and inſtinctively attached. Transfer their attention from this momentary illuſion, to things and principles more ſolid and real. All ſenſible qualities are at leaſt ſuperficial and temporary; but thoſe of the mind, whether good or bad, agreeable or diſguſting, muſt be permanent and immortal. Every unamiable habit or mode of acting,

ing, with which the virtues have the remoteſt connection, is conſequently vicious, in proportion as it has a tendency to render them unpleaſing, unacceptable, and irreputable.

It is a groſs miſtake to expect, in the preſent ſtate of ſociety, any great degree of worth from thoſe women who have no poliſh. Who has not often ſeen, and felt, how exquiſitely agreeable and captivating true female delicacy, or baſhfulneſs, renders the moſt ſimple and unſuſpecting of the ſex? The principles of integrity and honour do not always ſuppoſe the exiſtence of the graces; but the graces would never pleaſe, but for that worth, which, in our minds, is habitually aſſociated with their appearance.

RELIGION.

A Foreigner of the laſt century, who poſſeſſed an enormous fortune, had alſo a numerous family of children. He was equally eminent and reſpectable for domeſtic virtue and genteel accompliſhments. No man ever made a better maſter, or huſband, or parent, than he did. The many tender aſſiduities, eſpecially with which he regarded his riſing offspring, were ſingularly, amiable, and exemplary. His whole time was exhauſted in expanding their minds, and improving their manners. He ſcrupled no expence in the purchaſe and acquiſition of whatever became their ſtation and years. His chief object was, by a variety of the happieſt expedients, to awaken and cheriſh, in their growing faculties, early and juſt habits of reflection.

As ſoon as they ſeverally arrived at the age of maturity and obſervation, he conſtantly took them aſide, and, after fixing their whole attention on all the bleſſings they enjoyed under his paternal care, told them, in a tone of inexpreſſible tenderneſs and ſincerity, the only and ultimate

mate end of all his indulgence, was to make them happy.

Conſider me, he would ſay, and all I have done, and ſtill do for you, as a moſt imperfect emblem of his conduct, who gives all of us being, and every bleſſing that can render it deſirable. For thus it is that the great Father of nature, on all neceſſary occaſions, and in all poſſible ways, inceſſantly adminiſters to all the wants and wiſhes of all his creatures.

But man, faſhioned in his likeneſs, animated by his breath, delegated in his ſtead, and deſtined for his immediate preſence and enjoyment, poſſeſſes many of the kindeſt and happieſt diſtinctions. To the frailty and inſignificance of reptiles, we add the ſublimer faculties of angels, and ſhield in mortal frames, the principles of immortality.

Ours is the gay and goodly fabric of this world, with all its ſhining appendages. Its mines are our riches, its fruits our food, its liquids our beverage, and its herbs our medicine.

For us the ſun deluges the whole ſyſtem in one almighty blaze of univerſal inextinguiſhable ſplendour; the moon gently alleviates the horrors of the night; and the ſtars, in ſweet variety, like ſtuds of burniſhed gold, beſpangle the firmament.

Is

Is there not every where a moſt ſenſible and affecting ſympathy between the very ſtructure of our organs, and circumſtances we are in? Not to mention the plenty which teems in autumn, and fills our granaries, and gladdens our hearts: how much health, vivacity, and ſtrength, do we not annually derive from the rigid inclemency of winter?

Then comes ſpring, clad in a thouſand charms, attended by the graces and gayeſt forms; with joy in her boſom, love in her eye, and muſic in her voice! Darkneſs, dejection, and death, leave, unlimited in her poſſeſſion, the empire of nature. The whole creation lives; and we, with undiſſembled gratitude, participate the genial renovation. What now is the earth, but our orchard, or garden of pleaſure, where nature raviſhes our hearts with her beauties, and ſpreads a perpetual banquet for our ſenſes?

The very ſea, by the creatures it contains, and the connection it occaſions, augments our wealth, and multiplies our enjoyment. And is not the ſky the great repoſitory of all genial warmth, and dews, and ſhowers?

How grateful and refreſhing to the eye is the verdure of fields, the foliage of trees, the browſing of flocks, and all the various interchanges of hill,

and

and dale, and light, and ſhade, and wood, and water?

Who does not liſten, with rapture, to the herds bleating in the paſturage; the zephyrs ruſtling among the leaves; and the birds fluttering round their neſts, or ſitting on the neighbouring ſprays, and cheering their mates with a ſong?

The air, ſweetly ſcented with the evening and morning dews, or breathing the freſh exhalations of fragrant plants, reſounds from pole to pole with grateful acknowledgements to him, who openeth his hand, and ſatisfieth the deſires of every living thing.

And what but the feelings and affections, implanted by heaven, render all theſe bleſſings ſo ineſtimable as they are? It is from the original aptitudes and ſenſation of our natures, that light is pleaſing, and cordials delectable. Theſe alone give odoriferous qualities to flowers, and harmony to the warblings of birds; virtue to the kernel of wheat, and energy to the blood of the grape.

Every other object of tuition obtained, as the very appropriate leſſons of this pious Father earneſtly inſinuate, will prove but of little avail without religion. This is the great principle, or key-ſtone, which knits together all the parts of an

an amiable and virtuous education. It is to the want of this that moſt of our public and private troubles and inconveniences may juſtly be aſcribed.

Why are our highways, our towns and villages, our ſtreets, and even our houſes, ſo obnoxious to depredation and plunder? Why are the lives of individuals in ſo much danger, that the mutual intercourſe of friends is put under a moſt daring and ſanguinary proſcription? Whence are our youth of both ſexes, in many melancholy inſtances, ſo hoſtile to ſociety, as to be made by the laws of their country ſhocking examples of public juſtice? Are not all theſe the horrid conſequences of thoſe impious and flagitious principles imbibed in places of infamous reſort, where every ſpecies of iniquity is propagated, and cheriſhed, and nurſed up to maturity, and where the holieſt and beſt regards of the human heart are habitually laughed to ſcorn, and all the dreadful realities of another world treated with ridicule and contempt? Even feminine ſimplicity and honour, ſo long regarded with reverence and delicacy by the worthieſt in every department of ſociety, are openly reprobated and traduced as chimerical and fictitious.

Such is the faſhionable creed of the day, from which every enormity in life derives a kind of temporary

temporary ſanction.—It ſuits all ſorts of bad men and bad women equally, from the profligate great, who deem not the fidelity of their own houſehold, the ſubordination of their dependents, all the induſtry of the laborious, or even the peace and harmony of the whole world, worth the trouble of a good example, to the common proſtitute, whoſe profeſſion is an inſult on decency, and the ſavage footpad, who extorts your money at the point of a dagger.

When religion was more in repute, obedience to the laws was in greater eſtimation. Women were not ſo apt to violate the virtues of modeſty, nor men to dare the boundaries of legal authority. And, perhaps, no other expedient can ſo effectually check the progreſs of ſuch a public and notorious grievance, as reviving the exploded doctrines of Chriſtianity; which would gradually and infallibly annihilate bad company, and all thoſe ſchools of vice and debauchery where ruffians acquire the dreadful ſcience of their trade,—more effectually than either from the apprehenſion of exile, or the terrors of an infamous death.

Take care of the young, and you inevitably ſecure the peace of the old.—Make them reſpect good actions, be temperate, induſtrious, and humane,

mane, and all ſorts of temptation, like foaming billows bounded by an adamantine ſhore, may aſſail them in every form, and from every quarter, but without effect.

The complexion of the times does not ſurely require me to caution you againſt degrading the minds of your daughters with the nonſenſe of fanaticiſm. Tenets there are, and have been, which ſome are fond of dignifying with the name of religion, but which are an indecent burleſque on every thing ſacred and divine. A ſyſtem is even now induſtriouſly propagated, which makes a holy God the author of iniquity, loads innocence with guilt, deſtroys the liberty of human agency, reſigns the government of the world into a blind and partial fatality, ſubverts all the natural principles of reaſon, renders inſanity eſſential to devotion, and affixes to the mechanical habits of affectation and ſingularity, ideas of the ſublimeſt piety, and the moſt rigid ſanctity.

The woman who is actuated by miſtaken religion, is little better than ſhe who has none at all. And it is as ſafe dealing with a man, whom we know to be deſtitute of honeſty, as to cultivate an acquaintance with a woman without principle. Religion alone lifts the ſex above the ſeduction of vice, and ſecures to them that confidence which originates

originates in purity of mind and delicacy of behaviour. The world may think them ſuperſtitious, and even ridicule their weakneſs; but their huſbands, however libertine and ſceptical in their own manners, will regard the pious fidelity of their wives with ſatisfaction and triumph.

Forget not that religion is the glory of the ſex, and adds to every other female excellence ſuperior luſtre and grace.—To be Chriſtians, your daughters need not be fools. Indeed, the dignity or reality of genuine religion, is a conviction of which fools are incapable. And what they have neither judgment to diſcern, nor taſte to reliſh, it is but natural for them to ridicule. But whatever their opinions, which are always falſe and contemptible, may be, there is ſuch a thing as piety without bigotry, and principle without prudery.

The moſt ſacred and fundamental laws of truth and worth, are thoſe of nature and Heaven. Humanity to their fellow-creatures, gratitude to the Supreme Benefactor, and an humble confidence in the Saviour of the world, include whatever is neceſſary to teach your daughters. Early impreſſed with an habitual perſuaſion of theſe original and indiſpenſible obligations, it is almoſt impoſſible for their lives to be tarniſhed with any groſs immorality.

A woman of ſenſe and principle will often find her duty to be incompatible with cuſtom; but, while poſſeſſed of a ſound underſtanding, and a pious heart, ſhe can be at no loſs which to prefer, the vicious example of the world, or the ſecret admonitions of her own conſcience.

Without religion, the leaſt difficulty might perplex her judgment, and plunge her into miſery. Does her heart aſſure her, on any critical emergency, that ſhe ought not to adopt the capricious impoſitions of faſhion; that the dictates of her own mind are more ſteady and eligible principles of deportment, than the arbitrary ſuffrage of a raſh misjudging world—and that to act worthy of her nature, as a rational creature, and of her ſtation, as accountable to the God who made her, the motives of her conduct muſt be abſolutely voluntary? Her timidity creates a thouſand diſtracting circumſtances to her apprehenſion, which unhinge her reſolution, and debaſe her virtue, and ſhe often becomes the victim of a melancholy and diſtempered imagination.

Indeed, with a very ſanguine conſtitution, ſhe will acquire a caſt of temper wholly artificial. Her vivacity will degenerate into pertneſs, her ſagacity into ſubtlety and cunning, her delicacy into peeviſhneſs, and the paſſions of envy and dejection

jection ſeize and govern her ſoul by turns. Then ſhe will either yield indiſcriminately to every indiſcretion that may ſuit her humour; or keep within the bounds of decorum, not from motives of probity, but of fear. Thus ſhe acts from no ſettled habits of well-doing, feels no ſanctions ſuperior to the praiſe and blame of mortals, cenſures the vices only for which ſhe has no taſte, and ſneers at virtues which ſhe dares not imitate.

No! there is not a more deplorable and diſguſting object in female ſhape, than a woman deſtitute of religious principles. But where theſe form the great lines of her character, what in art or nature, fiction or reality, can be more charming or reſpectable? She poſſeſſes, without interruption, the conſcious approbation of a mind full of harmony and goodneſs. It is even inconceivable how exquiſitely that benignity, which religion inſpires, improves the moſt ordinary looks. It tempers the harſheſt voice to the tone of humanity, and imparts to the leaſt engaging eyes all the captivating graces of undiſſembled kindneſs. It compoſes that charm which ſilently operates on every heart, and gains the confidence of all, without incurring the diſlike, or exciting the ſuſpicion of any. Nor can we conceive more

more highly and honourably of female worth, than where all the gentler ſenſibilities of nature are thus elevated and refined by the principles of a ſolid and well-eſtabliſhed piety.

Ill do they conſult the dignity, the worth, and the utility of the ſex, who endeavour or deſire to deprive them of religion. What ſo captivating as generoſity and gratitude, inflexible veracity, and reſolute innocence, connected in the female character with exterior excellence? And where can your daughters imbibe ſuch ſentiments as ſhall effectually preſerve their reputations and their hearts, but in this noble and divine ſchool?

Many are the inquietudes and fatigues of the moſt eligible and deſirable ſituations in domeſtic life. And how are theſe to be ſupported, eſpecially by your ſex, who have generally the largeſt ſhare of the burden? Religion alone ſoftens the aſperity of trouble, and, by compoſing the heart and affections, diveſts, in ſome meaſure, misfortune of its ſting. A good woman, whoſe habits of conduct are formed on the genius of Chriſtianity, exhibits, on all occaſions, an amiable and intereſting picture of tranquillity and content, a temper purified by piety, and a mind enriched with patience.

Our

Our obligations to your ſex always begin, and not unfrequently end, only with life. To them hath nature conſigned the care of our infant years; and in that melancholy period, which is commonly a ſecond childhood, it is alſo, for the moſt part, their province to preſide. They receive us at the hands of our Maker, and theirs is the ſad office of finally cloſing our eyes. Ought not, then, your daughters to cultivate and imbibe all thoſe gentle and winning diſpoſitions, which originate in religious conviction, and goodneſs of heart? and which, in ſeaſons like this, are always ſo eminently intereſting and conſolatory?

There are times, when the phyſician is of no uſe, when all the wealth of both Indies cannot purchaſe a moment's relief from pain and ſorrow, when nothing in the whole univerſe is half ſo ſweet and grateful to the agonizing mind, as kind affections. Then the aſſiduous prevention of our wiſhes is beyond expreſſion precious and inеſtimable, and worlds would be relinquiſhed with pleaſure, for that yielding meekneſs, that ſoothing ſympathy, that ſoft, compaſſionate, tender, and intereſting ſolicitude and ſenſibility, which are the divineſt ornaments of the ſex in every trying circumſtance. But where is the woman who, deſtitute of the religious principle, was ever

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diſtinguiſhed or exemplary for an affectionate temper? It is religion alone that renders her an object of confidence and eſteem, and adds ſincerity to her attentions, veracity to her promiſes, ſimplicity to her profeſſions, and the genuine voice of kindneſs and humanity to her language and her looks.

Hyperbolical and inceſſant are the praiſes laviſhed on the preſent age. It is preſumed to be much more enlightened than any preceding one. But what are the premiſes which direct us to this concluſion? Is the world more peaceable and proſperous? does ſociety flouriſh better? or are mankind every where happier than formerly? Are the duties we ſeverally owe to God, to our country, and to one another, diſcharged from purer principles, with greater preciſion, or in a temper of mind in ſweeter uniſon with our beſt ſentiments and higheſt hopes?

How many, on the contrary, affect to be aſhamed of what their god-fathers and god-mothers undertook for them, while yet incapable of ſtipulating for themſelves? Deiſts and Atheiſts are now to be found among the loweſt and leaſt informed. Every feature of ſerioufneſs and piety, perceptible in the parlour, often ſerves for a fund of ſarcaſm and buffoonery in the hall! Even

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among thoſe of better education and more decency, both in temper and conduct, few diſcover any palpable ſentiments of genuine chriſtianity.

The fact ſeems to be, that all thoughts of futurity, which tend to animate and regulate the buſineſs and views of life, are, in general, thrown aſide. On the minds of the multitude the great realities of a better world, the diſpenſations of providence, and economy of the goſpel, make no permanent or practical impreſſion. We are blinded by the pride of reaſon, which affects to comprehend every thing, and yet, of every thing is ignorant. The ſpirit of inſpiration announces a ſyſtem of redemption from miſery, on the principle of ſubſtitution. Through the righteouſneſs of another, accounted ours, we are made righteous, "the blood of Jeſus Chriſt his Son cleanſeth us "from all ſin."

But the doctrine of one thus acting, ſuffering, and dying in a public capacity, and for the ſafety of others, rather than his own, is doubtleſs repugnant to the dogmatiſm of the world, and all its flimſy fabrications of falſe philoſophy. It is, notwithſtanding, perfectly analogous to the whole courſe of nature, the procedure of Providence, and the habit of ſociety. The great ſyſtem of natural economy, in all its parts, is uniformly

carried on by means, which ſtrike us as appropriate ſolely and excluſively from the place they occupy in our conception, and the ends we know them to effect. Many of the animal creation live upon each other, and all are, but in a certain ſtage, to ſome different form of exiſtence. Moſt of the buſineſs and active concerns of life, are done by deligation. The very ſervice which admits, in no caſe, of ſubſtitution, is abſolute ſlavery. This is one of the chief ſprings which impels, enlivens, and perpetuates all the branches of ſocial intercourſe; and from this, the ſpirit of inſpiration borrows variety of phraſeology, to illuſtrate a doctrine we could not otherwiſe underſtand. Accommodated to our imperfect comprehenſion, by a language thus common and level to the loweſt and leaſt informed capacity, as originating in our own modes of thinking and acting; the ſublime idea of an interpoſition, in our behalf, equally myſterious and wonderful; becomes not only perſpicuous, but, in ſome degree, familiar. In this view, the moſt obvious principles of common ſenſe exemplify and ſubſtantiate the Goſpel plan of redemption, by the mediation of Jeſus Chriſt. And it accords throughout ſo exquiſitely with the querulous frame of feminine minds, ſo happily ſuits the delicacy of their taſte, and

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the refined devotional tone of their temper and ſpirits, by the value of its promiſes, and the divinity of its privileges, calculates ſo preciſely the magnitude of the objects diſcloſed, and tendered to the utmoſt extent of their hopes; and provides ſo amply for all their exigences and apprehenſions, that the woman, who knows it not, knows nothing, and ought herſelf to remain for ever unknown.

Of this method we have no intimation by the light of nature. She endows with thought and intelligence, but theſe loſt, or corrupted, can only be reſtored, or renewed, by ſupernatural agency. All the ſcience and philoſophy in the world cannot unravel, to carnal curioſity, the various myſteries implicated in theſe deep things of God.—And the whole is treated with ſcorn and deriſion by the idle diſputers and ſophiſters of modern times, becauſe not on a level with their narrow and perverted conceptions. But much as they have endeavoured to expoſe and depreciate the Goſpel, none of them have ever yet been able to ſuperſede its neceſſity, by ſupplying its place with any thing more ſatisfactory.

The diſciples of Chriſt can loſe nothing though ultimately deceived. Faith in him never made any worſe, but has made thouſands better. We run no riſque by a confidence ſo full of promiſe.

Even credulity, where there is ſo little to fear, is wiſe, while ſcepticiſm, which excludes every poſſibility of hope, is folly in extreme. For if the New Teſtament, ſo fully corroborated by a ſeries of the moſt authentic documents, be true; if the aſſertions of friends, and conceſſions of enemies, for theſe eighteen centuries, be admitted; if the works done by the Founder of our religion, and recorded in his hiſtory, deſerve credit; if he died the death of the croſs, as we are taught, and actually roſe from the dead; if this wonderful fact be ſubſtantiated by the moſt inconteſtible evidence; and if the miſſion of his apoſtles, to "preach the Goſpel to every creature," was originally demonſtrated, to an unbelieving world, by ſigns, wonders, and divers miracles; what more could we deſire for eſtabliſhing our faith, and filling us with joy and peace in believing?

Vouchſafe, to me, O thou Father of light, and bleſſed author of every good and perfect gift, an humble and contrite heart, rather than the brighteſt parts, or fineſt genius, that ever diſtinguiſhed one mortal from another. Be mine the ſincere faith of the weakeſt Chriſtian on earth, in preference to all the wit of an atheiſtical world from Celſus and Julian, down to Hume and Voltaire.

taire. God ſave me, from thoſe refuges of lies in which they confide, and give me, of all things, an intereſt in him who is made of God, unto me ſanctification and redemption. Away with ſuch nonſenſe as would make me my own Saviour, or tempt me to truſt, for acceptance with God, in any thing in me, or done by me: The righteouſneſs which is of God by faith, is all my ſalvation and all my deſire. Theirs be the rocks and mountains to fall upon them, and hide them who flee not from the day of wrath to the hope ſet before them. This, and this alone, is my covert from the tempeſt! Here is my everlaſting reſt, from which nothing preſent, or to come, ſhall ever move me away, but my foundation ſtandeth ſure, and ſhall ſtand, when the voice of the Archangel is heard, and the laſt trumpet ſounds, when the elements melt with fervent heat, and heaven and earth are no more.

The ſtated duties of devotion can never be habitually omitted by any who have imbibed its ſpirit. The very eſſence of this fine and delicate principle would ſoon be loſt, but for an attention to its forms. It is, therefore, high time to reſcue your ſex from the indiſcriminate ſarcaſm and calumny of ſlighting the ſocial and important inſtitutions of religion. In great trading cities, thoſe perſons

deeply engroſſed in buſineſs may be glad once a week, eſpecially when tempted by fine weather, to prefer a rural excurſion. But in moſt country pariſhes, in places of general reſort, in country towns, and even in the neighbourhood and court-end of the metropolis, it is ſtill the faſhion, even for ladies of rank and diſtinction, to attend public worſhip. It is, indeed, among the middle and lower orders of ſociety, that any thing like a neglect of this duty prevails. Perhaps no woman was ever intrinſically good whoſe education had no tincture of religion in it; and he is rather a ſingular man, who ever poſſeſſed a cordial affection for any woman not in the habit of *going to church*.

CONCLUSION.

OF ſuch unſpeakable importance are pious impreſſions and good principles in preparing our children for the functions of ſociety, and giving them, and the world at large, all the advantages of which their natures are ſuſceptible, that I know not how to diſmiſs the ſubject without once more urging the moſt earneſt attention to it, on the conſcience of my Readers.

The profligacy and diſtractions, which univerſally prevail, appear to me as ominous of ſome tremendous adverſity at hand, and as a "warning voice" to the whole earth, that all the ſpectacles of terror and abhorrence, which now deſolate her plains, and embroil her children, originate in that atheiſtical nonſenſe which the young imbibe from the old.

We ſearch the ſubordinate ranks, in vain, for honeſty and ſteadineſs, in the exerciſe of mutual fidelity and obedience to lawful authority, where the former diſcover no inclination for the ſacred obſervances of honour and ſanctity. Men, however great and diſtinguiſhed, can unite for the purpoſes of perſonal, family, or party intereſt,

and why not for thoſe of religion and morality? Every expedient has been tried that coercion, conceſſion, and even indulgence, can ſuggeſt for the inſurance of order, why not revive the good old cuſtom of going o church, and calling on our Maker to ſave us from the treachery and machinations of each other? What can hinder or diſparage this experiment, but that we have no taſte for real piety, that we were not ſeaſonably initiated into her ſpirit, or early enough made ſuſceptible of her charms.

Were all our public and oſtenſible functionaries, in church and ſtate, aſſiduouſly to collect their reſpective dependents, and openly combine in unanimouſly exhibiting an honeſt and punctual inſtance of perſonal and ſocial devotion, accompanied by its uſual aſſociations of condeſcenſion to the low, and beneficence to the poor, giving the preference to merit grappling with oppreſſion and misfortune, raiſing from the ſhades of deſpondency and ſorrow, unaſſuming virtue; every where encouraging the good, who hang down their heads amidſt the tumult and triumphs of iniquity, and repreſſing, with confidence and vigour, the levity and impudence of the bad, who wallow in audacious and notorious delinquency; will any perſon tell me, the great maſs of the people might not,

not, in an eminent meaſure, be reclaimed from thoſe deplorable habits of laſciviouſneſs, turbulence, and irreligion, into which they are plunged?

Alas! that the patriotiſm of our times ſhould have ſo little affinity with any thing ſacred and holy, and that public duty is not alſo the badge of perſonal religion. But our great men, however adverſe in opinion on other matters, agree, for the moſt part, but too well, in leaving the ſupreme requiſitions of Heaven with all the rights and privileges of our immortal natures, out of their policies, their principles, their councils, and their agencies. Would to God it were duly conſidered, that dereliction of piety in ſuperiors, has generally accompanied, in our caſe, the declenſion of public proſperity. Now they can face the enemies of the kingdom with fortitude, but are in dreadful colluſion with thoſe of our ſouls. They have eloquence and numbers enough, and long may they poſſeſs them, to reſtrain inſurrection, and even ſuppreſs oppoſition, but religion languiſhes with the means in their hands of reviving her graces, and calling into action, all her wonted energies. Whatever their diſpoſitions may be, they palpably feel and diſcover the aſcendency of that faſhionable licentiouſneſs, which ſwallows up, as in one vaſt bottomleſs gulph, all that is venerable, ſacred, or precious among us.

This virtuous exertion may be too much to aſk, or to expect, from any, in an age and country, where youth of both ſexes, and all ages, are bred in every exceſs of indulgence and luxury, and, ſeldom or never, but ſlightly taught the very elements of what, they nevertheleſs, owe to their Maker, their neighbours, and their own rational and immortal natures.

It is becauſe the education of our ſtatemen, by trade, and thoſe who ſet up to be leaders of the public mind, has been without piety, that ſo few of them have any thing like the *fear of God before their eyes*; becauſe their firſt inſtructions ſavoured more of earth than heaven, that their lives are without patriotiſm, and recreant to decency and worth; becauſe trained, both by precept and example, in a ſettled contempt for whatever unites men into one, and braces the bonds of their union, that we are become a divided and devoted people; becauſe their politics and enterpriſes are deſtitute of ſerioufneſs and dignity of mind, that we diſcredit their profeſſions, and have no confidence in their councils; becauſe, like fools, they ſay, in their hearts, there is no God, their minds are alienated from his ſervice, and infatuated by his judgment, as their mouths, though fed by his bounty, diſhonour his name, and blaſpheme his indulgence;

indulgence; and, becauſe they are, for the moſt part, ſo verſatile in their attachments, and abandoned in their purſuits, that a ſtrong neceſſity is, actually, laid on all ſerious and pure minds, to uſe their beſt influence, and authority, with the tender and younger claſſes of the community unexceptionably, that thoſe who follow us may avoid our guilt, and be ſaved from our miſery.

Whoever you are, who deign to caſt your eyes on theſe pages, let me beſeech you to regard, with patience, a few parting words, from one, who has ſpent many years in the ſchool of experience, and reſpectfully tenders to you and your's, the honeſt reſult of the whole; one who conſiders the proper direction of young minds, a cardinal duty we owe to them, to God, and to poſterity, and for which, done or undone, we are each of us ſtrictly anſwerable; one who has exhauſted a long life in their culture, and is deeply perſuaded the leſſons which begin not, and end with them, are little better than loſt; one who is ſo ſtrongly convinced of the truths he urges, that apart from the hopes they inſpire, and the conſolations they afford, he ſhould think exiſtence rather a curſe than a bleſſing; one who embraced, from principle, that ſacred profeſſion, which has the propagation of them for

its object, and in ſupporting the functions of which, with an honeſt regard for its credit and utility, has occaſionally ſubmitted to every contumely and mortification implicated in a ſtate of dependence and embarraſſment; and one whoſe infirmities, years, and avocations, leave him no great proſpect of ever having another opportunity of addreſſing his cotemporaries on this very preſſing and intereſting concern.

It is our awful misfortune, with multitudes of our fellow-creatures, to be carnally minded, which, in the ſolemn appreciation of holy writ, is death, or ſo fatally engroſſed by the various objects of ſenſe, as to have little or no apprehenſion of ſpiritual and divine things! Surely the various inconveniences and miſeries, incident to ſuch a ſtate of darkneſs and uncertainty, are inconceivable and melancholy. And who that have any bowels of compaſſion for their offspring, would not prevent their plunging into ſuch a dangerous and fearful condition?

Under this deplorable blindneſs of mind, we can have no practical knowledge of the God of our lives, and the length of our days; of that Providence which protects us from every evil; of thoſe laws which it is our greateſt happineſs to keep, and our greateſt miſery to break; the gra-

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titude we owe to his mercy, or the dread we ſhould entertain of his diſpleaſure.

Without any ſolid proſpects beyond the preſent, all our hopes and fears, our acquiſitions and purſuits, are narrow, grovelling, and temporary. The vanities and vices of this world unavoidably exhauſt the beſt faculties and anxieties of our natures, becauſe our intereſts, our deſires, and our hearts, are not in another.

What advantage can we reap from the holy oracles of revelation, which armies of triumphant martyrs, in all ages, and which many of our own anceſtors, in one not very remote, valued more than life, while we regard them not as the records of truth, but as the fictions of impoſture?

Which of us manifeſt any further concern for religion, than her forms are in faſhion? And who does not ſee, with regret, that her exterior, even in theſe dregs of times, is ſtill indiſpenſible to decency, though her power and ſpirit no longer exiſt! We live independent of her precepts; we acknowledge none of her energies; and we often die without any conſolation from her promiſes.

Moſt parents, however profane and diſſolute themſelves, as a proof of the ſincereſt diſſatisfaction with their own conduct, are yet ſolicitous to

ſee

ſee their children religious. But a ſyſtem, which confers on ſinful and dying creatures, all the privileges of holineſs and immortality, is not the muſhroom of a moment, or a diſtinction which may be caught, like the hues of a cameleon, from the proximity of every paſſing ſhade; or imbibed and retained with as much facility and correctneſs as an air of muſic, by an elegant and ſuſceptible ear.

No—It is an object which the underſtanding comprehends only by degrees; a cauſe which muſt have time to produce its proper effects; a principle which cannot put forth all its ſtrength at once; a habit which acquires maturity and influence, by ſlow and gradual means.

Endowments, thus valuable in their nature, thus rare and difficult of attainment, and thus eſſential both to the theory and practice of virtue, are, of all others, the moſt eligible for the purſuit and ſelection of youth. Nor can their tender capacities be more happily exerciſed, or their growing years better laid out, than in cheriſhing impreſſions of his goodneſs and kind regards to whom they are indebted for all their enjoyments. Their ſenſes and affections, while keen and tenacious, ſhould be carefully and ſtrenuouſly detached from all thoſe gewgaws and illuſions,

illuſions, which, amidſt the ſplendour around them, would render theſe impreſſions weak or momentary.

Wherever they are, whatever they do, by whatever buſineſs or paſtime, amuſed or occupied, their paſſions, preferences, and oddities, ſhould all be adapted to make them ſerious, to quaſh intemperance of mind, to ſuppreſs effervescence of paſſion, and to preſs upon their imaginations and hearts, the awful realities of an inviſible world, their connection with Providence and a judgment to come, and the infinite or endleſs intereſt which each of them has in futurity. What makes the lives of moſt men ſo deſtitute of principle, their intercourſe with others of fairneſs, their tranſactions of equity, their opinions of reaſon, their thoughts of eaſe, or their conſciences of peace, but the want of this pious and early culture? All that was ſerious or ſacred in their education, has probably been no more than a little dull, dry, or dead, formality, which then took no effect, and has ſince been of no uſe. And that which is neglected in youth, we generally find rarely obtained without a miracle in years.

Who would not wiſh their offspring proſperous and reſpectable? and where ſhall the requiſites

quiſites of ſuch ineſtimable acquiſitions be found, but in early habits of piety, ſincerity, and truth? Inſpire them as ſoon as poſſible with a rational and hearty preference for theſe cardinal and divine virtues, in all their native dignity, ſimplicity, and lovelineſs; and it will not be in the power of pride to inflame, of riches to inflate, or of pleaſure, with all her blandiſhments, to inveigle, ſeduce, or debaſe their affections.

Give their curioſity a proper direction, and check not that inquiſitive propenſity, which marks, ſo emphatically, the object of their earlieſt and beſt inclinations. It is the genius of riſing intelligence, ſpurning the fellowſhip of inferior natures, aſſerting its affinity with thoſe of an higher order, and ſighing for an intercourſe and ſociety more congenial and elevated. Encourage and cheriſh it with the ſame tenderneſs and intereſt, you would the innocent and eager ſolicitude of a child bewildered among ſtrangers, and crying for the parent it loves and has loſt.

To young uninformed minds, juſt opening on things around them, the whole frame of nature appears one huge inexplicable maſs of deformity and incoherence. In their confuſed and feeble apprehenſions every proſpect abounds with objects, and every hour teems with events, which have no adequate, no viſible, cauſe.

Excite

Excite and aſſiſt their developement of the great efficient principle, or ſpring of whatever ſtrikes them in this profound myſterious ſcene. Thus relieved from the preſſure that overwhelms, and the palpable gloom which darkens and diſtracts their conceptions, they will be happy in proportion to the light you impart.

This is the only ſpecies of knowledge which, more than all other ſciences put together, will improve their hearts, and expand their faculties. It is a key which unlocks all the ſecrets of nature; and, by tracing every thing to one ſupreme intelligent Original, renders the whole ſyſtem at once rational and ſatisfactory. It developes the univerſe, unravels its complicated phenomena, and makes bare its latent ſprings, by drawing aſide the veil which conceals, from finite comprehenſion, the wonderful operations of an inviſible and Almighty Agent.

Make them duly, and at all times, ſenſible, that the ſame gracious and bountiful Diſpoſer of all good, whoſe omnipotent word produced the heavens and the earth, and all their reſpective inhabitants; the ſun which refreſhes our ſpirits by his temperate and cheerful beams, warms, enlightens, and gladdens our dwellings; the dews and rains which impregnate the earth, and cauſe it to bring forth food for man and beaſt;

beaſt; the day in which we work, the night in which we ſleep, the ground on which we tread, the air we breathe, the light we ſee, the winds which purify our atmoſphere, the waters which quench our thirſt, the fire which produces univerſal animation, and all the qualities of all the elements of things;—reſcued alſo their feeble frames, while ſtruggling on the verge of exiſtence, from the darkneſs and debility in which nature encloſed them, and brought them forth in ſoundneſs and ſafety to the light of life; preſerved them from being ſtrangled in the birth, or ſmothered in the cradle, deformed by the contingences incident to a ſtate of immature organization, or marred in the harmony of either body or mind, by the malignity of diſeaſe.

Divine goodneſs ſaved them from multitudes of dangers, which, without his kind paternal care, muſt have cloſed their eyes as ſoon as they were open, and diſpatched them to another world the moment of their entrance into this. His arm protects them againſt all the ills and perils of unthinking infancy, nor once abandons their intereſts, or their lives, to the wayward footſteps of nonage and youth. It is from him they have their pleaſures, their neceſſaries, their conveniences, their luxuries, and their all.

Whatever

Whatever they poſſeſs here, or hope for hereafter, is his. The plentiful table, the full cup, ſound health, an eaſy mind, the heart to reliſh, and the hand to diffuſe, the bounty that feeds them, are all equally and excluſively from him. His providence upholds them in all their goings, his grace ſupplies their wants, and his mercy pardons their infirmities. By his kindneſs they are kept in the land of the living; by his Son they are freed from the wrath to come; by his Spirit they are ſanctified and in his favour, which is better than life, all their nobleſt, beſt, and ſublimeſt expectations, both in this and another world, ultimately terminate.

Notwithſtanding all the ſenſeleſs merriment and criminal ſarcaſm of licentious wit, the blaſphemy of ſcepticiſm, the faſcinating rage of impious example, and the raſh and ſtupid confidence ſo generally, ſo implicitly, and ſo madly put in the maxims of worldly wiſdom; a firm conviction of theſe important truths, in all their various connections, aſſociations, and dependences, is the ſole ſpring of whatever is truly great, honourable, and diſintereſted, in the nature and deportment of man or woman.

Bleſſed are thoſe children, on whoſe panting and ductile boſoms this holy, amiable, and lovely impreſs

impreſs of ſupreme benignity and grace, is faithfully and fairly delineated! Their beauty, improvements, and perfection, unlike the viſionary embelliſhments of faſhion, which levity and affectation laviſh on the body; which, having no end but ſhew, are tranſitory as unſubſtantial; and which, from the fever that prefers them, and the frenzy they produce, are infallible ſymptoms of a diſeaſed mind; are intellectual and moral, pure in their nature, and in their effects certain, ſalutary, and permanent.

Endowments, thus precious and deſirable, acquired by reaſon, dignified by virtue, and ſanctioned by religion, will flouriſh in the paradiſe of God, when all that dazzles and deludes the graceleſs votaries of empty and oſtentatious gaiety expires.

It is the qualities of the mind, the improvements of the underſtanding, the virtues of the heart, which conſtitute the primary objects of a liberal, elegant, and uſeful tuition, which contribute to preſent excellence and future glory; which keep our paſſions moderate, and our hopes alive; which alleviate the evils we feel by the anticipation of what we wiſh, and even ſubdue the fears of death by that immortality we have in view.

Their

Their luſtre will not only outſhine the lilies of the field, with which Solomon, in all his glory, was not to be compared, but actually ſurvive all that is pleaſing to the eye or the ear; all the charms of nature, and all the creations of fancy.

Ye, who have any concern, or take any intereſt, in the pleaſing but arduous taſk of thus raiſing, improving, and calling into life and action, the latent powers of our nature, are under ſtrong and peculiar obligations to ſeaſon all your injunctions with religion.

Were ſuch a tuition as this in faſhion, our youth would, literally, be like a well-watered garden. Give piety to their hearts, purity to their principles, and diſintereſtedneſs to their actions; and leave ſuperiority, in every ſpecies of embelliſhment, to ſuch as know no better, and aim no higher.

Excellence, in theſe various, exalted, and rare attainments, is a diſtinction ſo honourable and ſubſtantial, as it were madneſs to expect from all the ornaments which letters, the ſciences, and even the graces combined, can confer. Indeed, nothing we can teach, or they can learn, is of any conſequence, when put in competition with the knowledge of God.

Acquaint them, as ſoon as their minds are capable of information, with all the great Bible facts,

facts, and the plain eſſential doctrines of Chriſt and his apoſtles. Lay before them, in ſhort, explicit and familiar terms, the radical principles and leading duties of the Chriſtian life; and, by every motive you can urge, rouſe them to an early practice, as well as a firm belief, of the goſpel.

Repleniſh their young hearts, while yet ſoft and tender, unbiaſſed, unoccupied, and impreſſible, by truths of ſuperlative excellence, intereſts of the laſt conſequence, and principles of the beſt tendency.

Fix their growing attentions habitually and earneſtly on the benign Sovereign of all worlds, as the Judge and witneſs of their whole behaviour, their merciful Governor, their kind Preſerver, their gracious Parent; as the God in whom they live and move, by whoſe power, and for whoſe pleaſure, they are both made and redeemed, as their beſt guardian, their beſt benefactor, and their beſt friend.

Inſpire them with an habitual reverence and regard for every thing ſerious, divine, and ſacred, in thought, word, and deed. And make it their habitual practice on all occaſions, to give their ſecular actions a pious caſt, rather than for any purpoſe whatever debaſe their piety with a ſecular one.

Reſtrain, by all the vigilance and circumſpection you can at any time command, their indulging

ing irregular, whimſical, affected, or worthleſs inclinations; and accuſtom them as much as poſſible, to the amiable and uſeful habit of reſtraining themſelves.

Remove from their obſervation, or place beyond their reach, whatever is moſt likely to pollute their hearts, anticipate their feelings, inflame their paſſions, or even vitiate and debaſe their taſte.

Train them up in the knowledge, the preference, the love, and the practice, of all that is truly good, virtuous, and honourable, among men, under a permanent conviction of an awful reſponſibility at laſt, for the numerous advantages they enjoy, the faculties they poſſeſs, and the opportunities put in their power, of qualifying themſelves for the ſervice of God, of ſociety, and of one another.

Then ſhall you, who have the ſignal honour of rearing a ſeed for God, who ſhall ſerve him faithfully, when you are *gathered to your fathers*, acquit yourſelves with fidelity to heaven, to your country, and to your own conſciences, of the truſt you have accepted.

The beneficient effects of obligations, thus ſacredly diſcharged, will ſpread far, ſtrike deep, and laſt long. The good qualities and worthy principles with which young minds are impregnated, conſtitute

conſtitute the beſt ſecurity for their faithful tranſmiſſion to future ages, and prove univerſal benefits to ſociety, from generation to generation, while ſun and moon endure. By the divine bleſſing on your pious endeavours, a ſolid foundation for this great and good work will however be laid, as the children, whom Providence devolves on your care, will come forth into the world, ſhielded and armed in ſome degree, againſt the contagion of vicious example, ſuperior to temptation, adequate to the duties, fit to make a proper uſe of the bleſſings, and not unprepared for the ſufferings, of life.

And, long, long after your labours of love on earth are finiſhed to your own ſatisfaction, the rewards for having acted your part ſo well, will be happily realized, your crowns will brighten, and your joys multiply in heaven!

THE END.